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Viewpoint

Vol. 18, No. 1
October 11, 1979

GEORGES FLOROVSKY REMEMBERED

By Glen Chalmers

Something is amiss at Princeton this fall. No longer are we greeted with the strange sight of an old, bearded man with a black cassock ruffling in the wind. Father Georges Florovsky, visiting lecturer in Patristics, died early this summer. It has been a real loss to those of us whose lives he has touched.

Fr. Florovsky, whose degrees seemed to match his years, came to Princeton after a long and illustrious career that spanned over 60 years. After leaving Russia he held prominent academic positions in Prague, at the Orthodox Institute in Paris, St. Vladimir's, Harvard, Columbia, Union, and Princeton University. His life and thought brought him into contact and friendship with virtually every theological giant of this century. In conversation he would casually mention his friendship with Dom Gregory Dix or weekly meetings with Karl Barth in Paris. While this might seem warrant enough to strike awe into any seminarian's heart, it is not this that is remembered.

Fr. Georges Florovsky was a very special man. For lack of any modern synonym I am left describing him as a holy man. A very holy man. This was apparent not in what he did but in who he was. To know him was

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IN MEMORIAM: DEAN ARTHUR ADAMS

By Gregory Hall

There were many horror stories circulating when I first entered seminary- stories which warned of seminary administrators who were out to destroy one's faith. Dean Arthur Adams alleviated these fears. As he preached to our Junior class in Ocean Grove, his face beaming, his message expressing a hope that we might all meet in heaven, I realized I had not met an adversary, but an exemplary man.

Through the years at Princeton Seminary, Dean Adams has influenced many of our lives. Even in matters of disagreement, Dean Adams possessed a grace for establishing a tone of dignity and respect in the midst of conflict which was admired by all.

This gift of dignity was most
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UPDATE

A CHRISTIAN'S REPLY

To the current trend to relativize the claims of the Gospel, especially in economic and political matters.

By Paul F. Rack

There is a school of thought exerting a great deal of influence over Christian circles in 1979 which, however unintentionally, weakens the ability of people to live according to the Gospel. This is perhaps best exemplified by the view of Dr. James I. McCord, President of Princeton Seminary. McCord, when questioned about the economic investments his institution has in South Africa, prefaced his reply by saying that this issue was extremely complex. To a complex situation one must render a complex response. In this case the extreme complexity of the problem allows the Seminary to keep its money in South Africa "as a force for good."

Such reasoning is becoming more and more in vogue as Christians are beginning to understand choices between the demands of the Gospel and their own economic security. At the Presbyterian women's conference at Purdue last July, delegates from the Rochester area were angry over the Moderator's call for support of the Nestle boycott. Nestle has a factory near Rochester. It was feared that the local economy would be damaged if the boycott were successful. Thus Nestle's policies are apparently too complex to be dealt with by means of anything so simple as a boycott. Another example is in the field of energy. Christians who oppose nuclear power are told by Christians who support this means of electricity production that the problem of meeting America's energy needs is much too complex to be dealt with by abandoning the nuclear alternative. Christians who work against atomic weapons and their Proliferation, or against outlandish

defense expenditures, are informed that this too is a complicated issue which could have severe economic repercussions. This list of complex issues goes on and on; very soon it becomes evident that any social/economic problem our society is faced with is so complicated that a viable and creative Christian response is so watered-down as to be meaningless if not precluded altogether. Thus the injustice and institutionalized terror which dominates our world is allowed to continue while Christians sit back and wring their hands, somehow unable to respond to such complex issues.

What no one seems to see is the factor that is making all these problems so complex. This is the fact that, if issues are responded to simply and in accordance with the Gospel, then Christians stand a good chance of being less well-off materially. Of course to this argument we receive the injunction that obeying the Gospel is by no means a simple proposition, and needs a great deal of study and reflection before rash action is taken, especially in a society such as ours, which is so incredibly complex. For instance, is it right for the church to make people in Rochester suffer so that people in Kenya won't? Should a seminary risk losing its influence over corporate affairs by selling its stock over the apartheid issue? Would not junking nuclear power lead to even more of a national dependence on foreign oil as well as be irresponsible in not providing adequately for future domestic energy needs, thus condemning millions to "freeze in the dark?" If we cut the defense budget would we not throw innocent people out of work while our nation becomes more vulnerable to attack?

All these arguments, quite valid on one level, are, aside from being painfully myopic and ignorant of important facts, overshadowed by one condition: individual Christians as well as churches and seminaries are profiting economically and materially

in each case. Christians may lose money if South African stock is sold. Christians may lose money invested in utilities if atomic energy is dropped. Christians may lose money invested in companies which manufacture weapons. Worse, Christians may lose jobs if Nestle is forced to cut back due to the boycott. Christians may be thrown out of work if, for instance, General Electric, a massive war contractor as well as a manufacturer of nuclear power plants, were to suffer economic hardship.

Princeton Seminary insists that the money is being used to spread the Gospel and support the mission of the church. This is quite true, and is a frequent argument in favor of any Christian investment policy. (A similar argument was used to support the medieval Roman Catholic practice of selling indulgences. It was, of course a very complex theological question to which northern Europe responded with typically barbaric simplicity.)

We do not, however, think this argument defends robbing people so as to use the money to spread the Gospel. Such a comparison, I am told, is ridiculously simplistic. In South Africa we are not "robbing" people but providing employment and western-style progress. Well, passing over the fact that Union Carbide would not be in South Africa were the corporation not taking more wealth out of the country than it was putting in, and pretending that this is not strictly "robbery," then it still remains to be explained how Union Carbide and other corporations can be a force for progressive, humanistic change.

The multi-national corporations have wasted much of the world's resources and people already. In what sense do they now suddenly foster human self-determination? We need not travel to South America

to varify the destruction left by corporate greed on humanity. My own home town in upstate New York remains paralyzed by the capricious exploitation of the carpet manufacturers who raped the city and then deserted it to find a cheaper work force. Take a ride up the Connecticut river if you want to see Capitalism's gifts to America. And now President McCord tells us that these same individuals provide a force for good in South Africa. It makes me want to ask him if his idea of "good" is the right of a people to follow in the path of Newark or Trenton.

To the complication that this will mean that the Seminary will be less well-off economically, and that financial aid to poorer students will be cut, my answer is that this is shortsighted and unimaginative. To insist on this is to deny the Gospel's priority, insisting on a pervasive economic reality which must dictate the way in which we work. This is theologically bankrupt. To be of any value whatsoever a religious education must demonstrate beyond the shadow of a doubt its foundation beyond Capitalism and other secular social institutions. A "theological education" which requires intimate traffic with an economic system based on greed, materialism, selfishness, and loneliness, has nothing to do with the God of love. Hence what we are calling a theological education may as well leave the student with a degree of MBA for all it has to do with God.

In all of these questions there is the fundamental criteria we must consider: the Gospel. According to the Catechism, the chief end of human life is "to glorify God and enjoy him forever." Is nuclear power a means to that end? True, we can neither glorify nor enjoy God very well if we are freezing in the dark. But nuclear is not the only way to produce electricity. It is the most capital-intensive way. It is the way that would be most centralized.

It would bring the biggest profits for investors. It would employ the least people. All this serves to glorify human lust for power and control more than it glorifies God. Is there a method of electricity production which would help us to better glorify God by not wasting his gifts to us, and enjoy him forever, without dependence on non-renewable resources and minus waste? The answer of course is the inexhaustible and gracious power of our sun. In any case atomic power is quite opposed to the Gospel and can in no way be defended on religious grounds.

The final and most difficult supposed complication of the Gospel is the one which would be raised by the workers in Schenectady and Rochester if GE and Nestle were made to suffer by the activity of Christians against injustice. How is the church justified in its support of policies which could throw thousands of Christians into the debilitating hands of unemployment? There is of course no possibility that the war-contracting of GE and the terrorist third-world advertising of Nestle either glorifies God or enables anyone to enjoy him. Furthermore, the basic structure of any such profit-oriented, investor-controlled, capital-intensive industrial concern is quite contrary to the ministry of reconciliation to which the Christian is called. A system which sustains antagonism between workers, management, owners, and consumers is not amenable to such a concept. But the problems of the workers liable to be out of jobs remain unanswered.

It is in this area that the church has most glaringly denied itself and the Kingdom of God. The church has allowed people to remain slaves to their jobs and has never provided adequate support or care for workers who attempt to witness to their faith on the job and suffer for it. When an individual is laid off or when the

mills close and leave town, at these times the church has a profound responsibility to provide for the believers and it has not. Furthermore, the church's activity should begin before these catastrophes in organization and solidarity with workers and consumers. Industry has local people over a barrel. It is the calling of the church to work towards reconciliation and make employers responsible to the local community and to the world. This cannot be done unless the church which possesses us, until the church pledges its allegiance to Christ and his Kingdom. In short, that factory in Rochester should be owned and controlled by the people in Rochester, not the anonymous bureaucrats in Switzerland who now make policy. That is what the church should be doing now, at the same time as it provides insurance for those whose jobs are in jeopardy in the meantime.

The Gospel is not complicated. It presents basic and simple answers to a world that is not that complex either. The complications arise when Christians discover that God's grace entails a responsibility and that it is not cheap.

Paul Rack is an M-Div. Middler, on internship as a campus minister at Southampton College, Long Island, New York.

SLOW TRAIN COMING: A REVIEW

By C. Fritz Bogar

In the seventeen years since his first album was released, Bob Dylan has been an artist in transition. There is no single Dylan sound there is no musical pidgeon-hole in which Dylan may be confined. With each succeeding album there has been a new experiment in sound, lyrical style, or subject matter. To be sure

not all movement is progress, as Self-Portrait, Planet Waves, and most recently Budakon all too clearly reveal. However, works such as Freewheelin', Highway 61 Revisited, Blonde on Blonde, and Blood on the Tracks are as masterful as they are different. Nor can it be said that Dylan has simply followed and capitalized upon the prevailing currents of Popular music. Rather, it is he who has been the innovator, opening pathways and providing inspiration for many artists whom he has seen come and go. The advent of a new Dylan album is, then, the cause for both excitement and concern. The unpredictable twists and turns--his willingness to take the risk of change--have offended as many followers as have created new ones. And always Dylan has made himself vulnerable to his critics. His latest effort, Slow Train Coming, is no exception.

Slow Train Coming, like its predecessors Street Legal and Desire, is an album of mixed quality. Musically, this may well be Dylan's best effort to date. Jerry Wexler has succeeded in producing an album which is clean and free from the murkiness which has plagued the last few Dylan albums. Mark Knopfler's distinctive guitar work and Barry Beckett's keyboards are effective, indeed the highlight of the album, though subdued. Knopfler again shows himself to be the versatile performer who we first heard in his own debut album (Dire Stratts), shining especially in "precious Angel", and Beckett provides excellent accompaniment throughout. Most notable in view of previous releases is the fact that the background vocals and horns stay where they belong: in the background, supporting rather than dominating, always under control. The result is a tightness and musical purposfulness which is refreshingly uncommon for Dylan, who in the past has forced his brilliance to shine through his own sloppiness.

Unfortunately, the great promise

of the music is left unfulfilled by the man standing in the forefront--Dylan himself. The vehicle which has in recent times been so inadequate for his lyrics is now present with little to carry. Slow Train Coming is clearly and without pretense a confession of newly-found faith in Jesus Christ. Dylan's ideology, or the authenticity of his faith should not be at issue here; this is not simply a case of jumping onto the "born again" bandwagon. Since his debut album, Dylan has been involved in a spiritual pilgrimage which, until Slow Train Coming, found most explicit expression during the period following his near-fatal motorcycle accident in 1966 (John Wesley Harding, New Morning). During that time Dylan sought to reclaim his Jewish heritage, plunging into Zionism for a time, journeying to the Holy Land, and even recalling his given name Robert Zimmerman. This latest effort is therefore not without foundation or precedent. Christianity may be, for Dylan, simply another stopping point along the road; or, it may be a permanent orientation. Time alone will tell. However, while the question of sincerity is thus fruitless, one can nevertheless not help but notice a certain powerlessness of expression, a blandness which pervades the album,

Dylan has sunk to a new low with the cut "Man Gave Names to All the Animals," a number which is about as profound as the "Noah's Ark Song" of youth retreat fame and certainly less entertaining. The remaining cuts are not as bad, but, with two noticeable exceptions, they all seem sterile and rigid. Dylan seems to be merely repeating words which someone else has written, as though he were tied to cue cards. The performance is mechanical and emotionless, lacking the usual intensity which Dylan brings even to the studio. Conspicuously absent is his masterful use of irony which throughout his career has brought a powerful sense

of humor and tragedy to his work. When compared with earlier criticisms of Christian hypocrisy ("With God on Our Side" and many others) Slow Train Coming is decidedly impotent.

Yet, even as this album falls short of the excellence which Dylan has, in the past, achieved, there is reason for hope in future works. First of all Dylan never stoops so low as to reduce Christianity to slogans. He never says, "I've found it!" or "Jesus is the answer." Furthermore, there are two masterpieces on the album which can stand with any Dylan classic of ages past. "Precious Angel" is a beautiful melody in which Knopfler's guitar and Dylan's voice complement each other perfectly, carrying a passion and vulnerability which is not submerged by the smoothness of the production. "When He Returns" is a reverent hymn, powerful in simplicity, avoiding the triteness and predictability typical of much so-called Christian music. In addition to these two cuts, a third-- "I Believe in You"-- fails only in that Dylan's vocals seem out of control.

Unlike Street Legal and Desire, Slow Train Coming does not leave one with the frustration of a dead end, an experiment best abandoned. Rather, there is vast potential left largely unfulfilled. Perhaps the next "new" Dylan will, in fact, capture that potential.

WHITHER SOCIAL ACTION?

By Pete Ferriby

In these days of quiet unrest and dis-ease, Time magazine has published an issue high-lighting "fifty new leaders in the United States." That Time should publish such an article is perhaps a sign of a national mood of "what next?". As the nation ponders its future leaders and their style(s), so an

examination of those activities expressing concern and dissent which are loosely classed "social action" is in order.

"Social action" in this country is very old even though presently the expression connotes an image of mass action and dissent in the streets in the pattern of the Viet Nam War and the early Environmental movement. This connotation of a certain polemical and polarizing style and spirit of a decade ago is precisely the ghost I seek to exorcise here. The time has come for a different style to fit a different time. To wit:

Recently in New York City, on Sunday, 23 September, a very large group gathered in lower Manhattan to show strength in the anti-nuclear power movement. That such a gathering would be worthwhile and productive for the cause it sought to further was simply presumed. But that presumption is false. The presumption, "Large outdoor protests are effective to stop the construction and operation of nuclear power plants;" lies on the analogy to the presumption, "Large outdoor protests are effective to stop the Viet Nam War." (Incidentally, many of the principals of the protest are the same, giving the event the air of a college class tenth-year reunion). But large outdoor protests to stop an outrageous war were precisely bothersome to the government and moderately effective because the demonstrations were conducted as theatre--for show--(the media provided the audience) which protested a war which was theatre (to demonstrate "American will" to stop "communist advances").

But the plan to build nuclear power plants does not provide the same sort of national or international demonstration of power. Hence, demonstrations against nuclear power plants appear frivolous. There are entirely good reason to seek to stop the proliferation of radioactive materials in our land. I am hardly

an apologist for nuclear power, but I think that we ought to be serious and try to make actions which will be effective and convince others. Large demonstrations do not do this. Large demonstrations are, however, fun; a good deal more fun than filing legal papers, and for that reason give the illusion of effectiveness.

The Social Action Committee (Bert Mayne, Pete Ferriby, Peter Sulyok, Coke McClure, Carol Leet, et alia) seeks this year to provide a forum for concern and dissent and wholeness in community. We hope to provide the backing for a regular coffeehouse, and discuss and explore the healing ministry, as well as more usual topics such as the proposed Nuclear Moratorium, the movement to Reverse the Arms Race, and concern for the boat people. We hope to focus a social commitment grounded in Christ which will not polarize and yet will not be satisfied with Christian benign neglect.

BUILDING COMMUNITY

By Mark Carlson

A friend of mine visited campus last spring as the blossoming trees, the scent of new, green grass, the singing of the birds, and the warmth of sunshine infected even the most dismal soul with "Spring Fever." Surrounded by this magnificent panorama, I was surprised to hear her first words about springtime in Princeton: "Look at all the 'No Trespassing' signs!" My friend's naive, yet spontaneous, comment touches upon a reality of community at PTS--a reality which Student Government feels is a priority for this coming year.

The host of placards communicating, "Reserved," "No Trespassing," or "Do Not Enter," may seem a trifling matter, but Dr.

Samuel Moffat devoted a chapel sermon to this aura of defensiveness and fear which he sensed to be permeating the American Seminary. The Princeton Seminary Handbook, illustrates this tendency as it warns us of "the dangers inherent in our system of living," implores us toward "an avoidance of judgement," and expresses a fear that the community might "break up into divisive groups." This seems a rather negative orientation to live by.

Community should be defined positively; based not on fear, but on the love which casts out fear. One integral characteristic of a community of love is exchange. Any vital, dynamic community lives by the blood of vigorous, meaningful exchange running throughout the body. Love embodies itself in an exchange.

Community at PTS has at least two layers. The first is personal: community in terms of friends, the weaving of relationships, of sharing in fellowship, or simply having fun. The emptiness experienced at Princeton in this dimension is partially due to a lack of any center for exchange in the community. Geographically, the center of campus is not Miller Chapel (as some claim), but the empty quad. Unfortunately, wholeness in community will not be achieved by moving the refectory to the center of campus, nor by moving Princeton-Windsor closer to campus, nor even by Student Government's attempts to catalyze exchange. Community rests not on buildings nor on programs, but on people.

The second level of Community concerns interaction between groups. Community exists only when its constituent groups are mutually engaged in a meaningful exchange. For all of Princeton's international reputation, the weakness of exchange

between American and international students is lamentable. Moreover, without a third world faculty position, any potential exchange must occur on a student-to-student level. The situation is little different for Black-White interaction. Seminary procedures for the recruitment and nourishment of Black students are at present, so tenuous as to make the existence of a Black group one always accompanied with unease.

As a member of Student Government, I am committed to the pursuit of community on both levels. Concerns of Black students at PTS and the presence of third world faculty are two of our concerns this year. The community has become more solid since entering PTS two years ago; I look forward to further progress toward this end in the coming year.

UPCOMING ATTRACTIONS

By Bob Garwig & Glen Chalmers

Last winter when I was cooped up in my room on that wild and wooly fourth floor of Alexander Hall, I drove my roommate crazy. There was a recurring motif in my thoughts and all I could say, over and over, was, "Pete, what this campus needs is a theology of fun. We really need it!" Finally, Pete and some others challenged me to write something myself, and not to talk so much.

As the Social Co-chairmen, Glenn Chalmers and I would like to offer a preview of this new system of thought.*

For your pleasure, we have planned a list of activities for the school year. There will be the usual dances, banquets and reading by Mr. Brower, but look for some movies, a folk festival featuring our own

local stars, and a coffee house.

The coffee house, especially, will be an ongoing event this year. Planned and run by Bert and JoAnn Mayne and Pete Ferriby (all of the Social Action Committee), the coffee house will provide an agora for all students (and dare I say faculty and staff) to get together in a quiet, non-disco atmosphere.

Glenn and I want to emphasize that this Theology of Fun is still in outline form. We are open to suggestions and ideas for other activities besides those mentioned above. We hope that you all will join in this theological enterprise of having some fun and fellowship here at PTS this year.

*The Theology of Fun, by Doubleday Press will be published in June of 1980. Based entirely on Luke 15:13, it should provide a lot of laughs.

WOMEN'S CENTER

By Laurie Ferguson

People often ask, "Why is there a need for a Women's Center?" Since women are ordained by most churches, and accepted with little trouble at the seminary, an organization designed to address the needs and problems of women might seem superfluous. A cursory study of church history indicates however that women have always had a difficult time within the institutional church. Bolstered by church fathers who declared that women were only misbegotten males, and scripture passages demanding silence and submission (translate subservience), the church for centuries has denied the talent, gifts and unique personhood of the women who comprise more than half its membership. This is beginning to change, albeit

slowly. Women now are almost a third of the student body at Princeton, and most senior women are placed in their first jobs. But the deeper problems remain, inherent in the sexist structure of the culture and even of the church.

The change in the numbers and attitudes of women at the seminary in the past few years is something most of us who are students now cannot appreciate. When women were first admitted to the seminary they were closeted at ~~Tenn~~ ^{Tenn}, even taking their meals there. Some professors would still greet their classes with a "Good morning, gentlemen," and one even refused to call the names of the women on his roll. This was in the nineteen seventies!

From the needs and isolation that those twenty-four or so women felt, the women's center was born. It was aided by the two women faculty members who were here at the time. The earliest goals of the Center were to provide support for each other and most importantly to reach out to the churches in the area to educate them about women in the ministry. In subsequent years the aim became more political and directed specifically towards changing seminary policies. It is because of the patient and sometimes not so patient struggles of these women who have gone before that we enjoy many of the freedoms that are available today. The sensitivity about inclusive language may seem foolish to some, but to a minority who have felt excluded from the life and history of their tradition, it is a form of recognition, support, and concern, for it did not miraculously spring from the ground. Many battles have been fought by the women and men in years past so that we can worship and study inclusively. Having nine faculty women and two women administrators is a privilege and model. This, too, is an indica-

tion of the changes and growth which have been aided by the work and consciousness-raising of the Women's Center.

The past year and the hopes for this year are rooted in the history of the Center. Last year we tried to reach out to the community and talk about issues that are of importance to women. We had a panel of five clergy-women talk about their parish experiences. We sponsored a workshop on rape counselling. There was a women's art show. We met with a group of women rabbinical students and exchanged stories and history. There were seminars on inclusive language and women in the New Testament. We also began communicating with the churches around us by speaking at presbyterials and to a group of teaching church pastors about women in ministry.

This year the board of the Women's Center has grown and our goals are more clearly defined. Our primary aim is to provide support for the women in ministry and on campus and to begin to model what it could mean for us to create a supportive network extending beyond seminary. We want to take our call to minister to one another seriously. The Women's Center will also be involved in programming, particularly with issues related to women, e.g. rape counselling, abortion, battering, interviewing and hiring. A faculty student committee on Women in Ministry has been formed, and it is anticipated that this committee will begin to do some creative planning for the role of women in seminary life and in the church.

Many areas are open to investigation and need some creative vision. Women in ministry are still a novelty and much will be

learned by trial and error. The Women's Center hopes it can provide some of the vision and eliminate some of the error on the seminary campus in the year to come.

FR. FLOROVSKY (Cont. from pg. 1)

not only to experience a rich, religious tradition "in the flesh" but to encounter a life grasped and transformed by the reality of Jesus Christ. In an essay entitled, "The Ways of Russian Theology", Fr. Florovsky remarked that "no, what is wanted, is not to translate the old dogmatic formulas into modern language, but, on the contrary, to return creatively to the "ancient" experience, to re-live it in the depth of our being, and to incorporate our thought in the continuous fabric of ecclesial fullness." Indeed, this is what he taught. And what he lived. Much has been said of the lack of religious personalities and theological direction in our time. I have not believed it for a moment.

DEAN ARTHUR ADAMS (Cont. from pg. 1)

apparent in his last year with us. Even after learning of his condition, Dean Adams continued to carry out his duties. He continued to attend what must have seemed like useless meetings, because he cared for the seminary. Even while suffering, he was able to show concern for others.

Much could be said of Dean Adams' accomplishments as a pastor and an administrator, but that would not reflect the loss felt in this community. Dr. McCord, in his choice of scripture for Dean Adam's Memorial service, read of Moses' face radiating from having seen the glory of the Lord. We trust that Dean Adams is now in the presence of that glory, for in Dr. McCord's words, "We had a Moses in our midst, but he didn't know it."

UPDATE

New Student Government- The Student Handbook states that the people elected to student government in the spring may organize themselves in any way they deem best. This year instead of having a president, as has been the policy in the past few years, the student government has elected co-presidents. They are Catherine Grier and Mark Carlson. This structure seeks to reflect the two fold task which the government envisions for itself. These two areas are the building of community among the student body and the presenting of student issues to the faculty and administration. While the presidents will work together on these issues it appears Catherine's emphasis will be on the student community while Mark will emphasize presenting issues to faculty and administration.

The remaining members of student government as it now stands are: Mark Thomas, treasurer; Brian Blount, secretary; and Bitsy Shaw, coordinator for student members of student-faculty committees. This fall four new members will be added to the government. They will be elected to represent the Women's Center, A.B.S., I.S.A., and TH.M.'s.

Mark and Catherine have outlined some issues which the student government hopes to deal with this year. The Council of Theological Seminaries has called for courses which deal with the ethics of human sexuality. Mark points out that all of the Presbyterian Seminaries with the exception of Princeton have complied with this request. Mark concludes "The administration appears to have no intention of fulfilling the request of C.T.S.". The student government feels that issues of human sexuality must be covered in the seminary curriculum. Thus student

overnment hopes to set up workshops and seminars dealing with human sexuality. These will be held in the spring.

Editors & Senior Associates:
Robert Carlson, Gregory Hall
George Cladis, Peter Sulyok.

The student government also plans to establish contacts with students in other seminaries. To that end Mark will meet with other student leaders in New York on Oct. 6. The purpose of such contacts is to enable students to speak as a group to the concerns of the larger church.

Steps have already been taken to further development of the student community. The student government took the initiative of calling a meeting of the leaders of the major student organizations on campus. This should increase cooperation among these organizations. The student government has also decided to have open meetings to be held every Tuesday at 12:30 p.m.

Viewpoint- is an informal journal of frank and creative discussion, published by the students of Princeton Theological Seminary. Essays, poetry, stories, commentary, and graphics are all welcome--though the editor reserves the right not to publish certain contributions. The opinions expressed in Viewpoint are simply those of its contributors and do not necessarily reflect the official position of the seminary or of the editorial staff. Issues are published every two weeks with articles submitted by Monday of the week before publication. It is best to photostat copies of any material submitted as it tends to get marked up in the process of editing. The Viewpoint box is in the administration building. Suggestions, contributions, or mere interest may be directed to the Viewpoint box.

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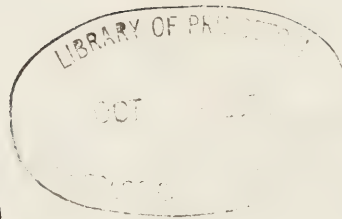
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Viewpoint

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October 25, 1979

ISARMAMENT: HOW TO REVERSE THE ARMS RACE

y Peter Sulyok

The dozen or more seminarians who attended last week's "How to Reverse the Arms Race" convocation sponsored by the Riverside Church Isarmament Program in New York City, returned to campus gripped with a new sense of urgency.

The risk of nuclear war, long regarded as a clear and present danger, becomes daily more ominous. Storm clouds are on the horizon; yet we permit our government meteorologists to seed these clouds through our lack of education, our lack of political activity, and our lack of moral passion as disciples of Jesus Christ.

Many of us learned during this three day camp-in at Riverside that the next few months are crucial time in the history of our nation and for all of humanity. This was the second "Reverse the Arms Race" convocation; the first took place last December, and William Sloane Coffin, senior minister of the church, set the tone in the opening program: "Things got worse since last year."

A crisp political analysis was presented by Richard Falk, Director of the Center of International

Studies of Princeton University. He described the situation we currently are in as our leaders deal with political problems.

"The old models are not working," he said. "The old are being discredited, while the new are not yet born." He called this a "most dangerous situation" because those in power can only fall back on the "desperate use of old models."

Falk sees our government as preparing us psychologically and technologically to use nuclear weapons to protect national needs. The risk of nuclear war in the Persian Delta region through interventionary diplomacy is very real, Falk holds; yet military power is helpless in confronting the "revolutionary powers at work." The very posture of the

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THE MASS ON THE MALL: A Personal Reflection

By Carlos Wilton

"Hey, get your Pope buttons here--only a dollar! Remember the Golden Rule and get some for the folks at home!" The cries of the vendors began even before sunrise. They wandered in and out among the huddled forms of curled-up people in sleeping bags, trying to sell their wares. It was raining lightly, but no one seemed to care.

The hour was 5:30 AM; I had just arrived on the National Mall in Washington with a group of friends from Baltimore. We had spent an all-too-short night sleeping on the floor of another friend's Washington apartment. What brought us to the Mall at that ungodly hour was a very godly event: the first Papal Mass ever performed in nation's capital.

The mass was to begin at 3:00 PM; we thought that by arriving early we would be guaranteed a good vantage point. Yet even at that early hour, the best places were already taken. Around the semi-circular chain-link fence that separated the VIP section from the plebeian seating on the grass were nearly a thousand people--campers, some of whom had arrived before dark the day before. As it was, our little piece of ground was a pretty good location--we were within a thousand feet of the altar. Given the fact that latecomers would be obliged to stand several city blocks away from the Pope, we considered ourselves fortunate.

My friends were all members of a Polish folk dance group; I was the only non-Polish-American and the only Protestant among them. I did not feel especially out of

place, though, because they had dressed me (as they were dressed) in a Polish Krakowiak dance costume. They had also given me a little Polish flag to wave that said, "Jan Paweł II w Waszyngtonie." Thus arrayed, I considered myself suitably prepared to enter into the spirit of the occasion.

As the day lengthened and the rain gave way to overcast skies, more and more people arrived on the Mall. The newcomers moved right up against the places staked out by those already there. About the time my legs were starting to get sore from sitting cross-legged on the ground too long, I found myself wondering just what it was about this man John Paul that had brought me out, despite considerable discomfort, to hear him speak. Allegiance to my Polish friends would not alone have been enough; nor would the fact that John Paul is Pope (for I would not have waited more than an hour or two to hear Paul VI). There is something elusively fascinating about John Paul II. He is the leader of the world's Roman Catholics; I am a dyed-in-the-wool Presbyterian. He is a theological conservative; I am a comparative liberal, vehemently opposed to his stands on contraception, abortion, divorce, clerical celibacy, and the ordination of women. By all normal standards, there would have been no reason for me to wait ten hours to hear him speak and to view him from afar. Even as I waited for the Pope, I did not know why I waited.

He is an interesting figure, to be sure. The Pope is a curiosity in America, a medieval monarch in a nation that has no use for monarchs. No other person in the world, not even the Queen of England or the Dalai Lama, can come to Washington and hold court, as John Paul did, virtually in the shadow of the

apitol building. The Archdiocese of Washington had spared no expense in creating a grand spectacle for the occasion. A great flower-covered hill had been constructed in front of the Smithsonian Castle," on which was erected a huge lectern and altar. Behind the altar was a dais, topped by a massive throne. In a republic, it is a rare sight indeed to see such pageantry centered around the visit of one person. The sight of President Carter striding into the Senate Chamber to the strains of "Hail to the Chief" simply cannot hold a candle to it.

The pageantry in itself, though, was not enough to have attracted me to Washington that day. As I waited in the crowd, watching the sun pass in and out of the clouds and wondering whether it would rain again, I thought about the man Karol Wojtyla and the circumstances that had elevated him to the papacy. He certainly did not have much time to prepare for his new role; yet since his elevation, he has quickly taken up the authority of the Papacy and appropriated it to himself in a unique way. It is said that a Polish friend of his, visiting him in Rome shortly after he became Pope, noticed a light change in her friend. It was a change which she could not quite put into words--something about him was different, yet altogether natural. Then it came to her: "becoming Pope has enabled him to become himself." John Paul has impressed even his staunchest critics with the sheer vitality and exuberance he brings to Papacy. He seems at home there. As a Protestant minister in Iowa said recently, "he is a pope who knows how to pope."

Yet even a consummately skilled pope can be watched on

television from the comfort of a living room. Something about John Paul had drawn me to put up with that jostling crowd of over 200,000. As the time of the Mass neared, the crowd became more excited. It pressed in closer and closer to the fence, so my friends and I could no longer sit, but had to stand. Someone nearby had a radio, by which we could follow the Pope's progress to the Mall. "He has left the Apostolic Delegation... Now his motorcade is approaching the Mall... He is circling the Mall." Although we could not see his limousine, we could follow its progress by watching the Secret Service helicopter as it followed overhead. "the Pope has arrived near the altar. He has left his limousine and has entered the Smithsonian Castle to make a vestment change." Virtually the entire crowd was now on tiptoe, straining to catch a first glimpse of the pontiff as he came into view.

With a trumpet fanfare, the processional began. All that could be seen at first was a cluster of white miters and red skullcaps. Then John Paul rounded the corner of the backdrop, and the crowd broke into a tumultuous cheer. Flags and banners were waving; placards and signs proclaimed various messages, from social statements to greetings from individual parishes. The whole scene reminded me of the wild excitement of a political convention at the moment when the candidate mounts the stage to make the acceptance speech. John Paul worked the crowd like a politician, acknowledging his appreciation for the enthusiastic reception with great open-armed gestures.

Then the Mass began. Most of the people around me did not follow the printed liturgy closely--they

kept their eyes constantly on the Pope, watching him expectantly. I found myself doing the same, but not knowing exactly what I was expecting.

During the homily, I listened in stunned silence. I felt shock and disappointment as John Paul emphatically prohibited abortion, divorce, and contraception for Catholics, and asserted the exclusive right of men to be priests. The crowd loved it. Their pope was crusading for old-time religion, and they told him it was good enough for them. Whenever he mentioned a catch-phrase like "the sanctity of unborn life," the crowd broke into spontaneous cheers. Somehow I had not expected this. I knew he would take a conservative line, but I had no idea the crowd would respond so exuberantly. I had come to the Mass wearing a blue armband, to protest the Church's restrictive attitude toward women; there were precious few other blue armbands in the crowd. Yet even as I felt disenchanted with John Paul's message, I continued to be fascinated with him as an individual. I still expected something to happen, something out of the ordinary.

It was only at the end of the Mass, after the horrific confusion of the communion itself and the electric excitement of the pontifical blessing, that I discovered what it was I was waiting for. The recessional hymn had already started, and the Pope, to deafening cheers, had already stood up to leave--but instead of walking to the back of the dais and out, he walked to the front, and started coming down the steps toward the crowd. "He's coming down! He's coming down!", the people around me cried. Hands

were stretched out and banners and flags raised high in response. The Pope was only able to shake a few hands in the first row of VIP's before his aides whisked him away, but that was enough. I had seen what I had come to see: I had seen a pope come down to the people.

For all his leadership ability and talents, and despite his conservative theology, John Paul II is a pope who comes down. The very fact that he came to this country at all is an indication of his essential willingness to reach out. He is not a pope who remains sequestered in the Vatican, listening only to the calcified bureaucracy of the Curia. He is, first and foremost, a priest--a mediator between God and his people. His theology is oppressively conservative, it is true, but he is a pope who comes down--and there is hope in that. There is hope that, one day, John Paul might come down long enough not only to shake hands, but to listen--to listen to the Catholic divorced, to the Catholic women who feel called to the priesthood, and to the Catholic couples who feel condemned because they use contraception and that he might fulfill their hopes of reconciliation and acceptance. Whether or not substantial change will occur in the Roman Catholic Church during John Paul's reign is yet to be seen--but one thing is certain already. The Pope has come down to the people, and no future pope will ever again be able to retreat behind Vatican walls.

RESPONSE TO "REPLY..."

By Robert Hermanson

Several honorable, and ap-

appropriate and even poignant points are contained in Paul F. Rack's recent article (Viewpoint, Oct. 11, 1979). Several problems too. The first being that while he claims to be interested in reconciliation the paper creates hostilities, in fact is quite anti-reconciliation in attitude. Secondly, what should be dealings with basic issues and facts ends up as "simple" bourgeois revolutionist rhetoric.

Example: a useful technique in identifying evil is to identify an individual within that evil, personify that evil so an amorphous quantity becomes real and contemptable. It is a good technique to identify Hitler as fascist, but would one identify the Pope as Fascist? An anti-communist would want to identify Stalin as communist. Evil personified! But was he truly a communist? Senate Majority leader Robert Byrd was once a member of the KKK. Is he today? Would one want to personify the K with Robert Byrd? No. One would want to choose someone else with more apparent leprous attributes.

The point is that yes, Dr. Cord does represent this institution and its decisions he best administrate. But, is it fair that he alone be singled out as the one "representative" of this new "school of thought"? Well might be, but it is unfair to use his name. Either name all who are members of this new "school of thought", or no names at all. If one is willing to make pointed attacks on individuals one must be willing to accept (and the Lord protect me from the too willing martyr) the personal retributions that follow. When one attacks an

institution one must "go for the jugular." If you do not, you have compromised yourself. You begin to create complex issues arising out of your own political and personal justifications for not acting in extremes. You begin to create that which you question. For if you firmly believe that South Africa has an illegal, illegitimate, immoral government, then you have one duty: to use every tool in your possession to stop that government or any supportive institution that lends aid to its existence. The violent man must use violence (and assassinate those who do not change). The pacifist must non-violently halt the functioning of the institution immediately! Can you think of three ways to stop PTS from functioning? Of course, easy, right? Then you are bound to do so, unless maybe it isn't really that important. So, we begin to make personal compromises to justify our inaction. Complications set in.

Indeed! Extremes compel complex responses. And what are the differences between extremely complex personal complications causing inaction and those of an institution? By compromising you create complexity. Simplicity seems to demand immediate action. I do not see any dead bodies, nor has PTS stopped functioning (though several administrators seem to have taken it upon themselves to voluntarily comply with such non-functioning).

When one first attacks the President of the Institution and goes on to talk about the evil of "any such profit-oriented, investor controlled, capital intensive industrial concern,"

it sure isn't going to impress the Board. The Board, more than likely, isn't particularly Christian, but they should know business. A better argument against having investments in stocks of any sort would be that CDs now draw 10.32% interest-and what corporation is paying dividends like that? With the market behaving the way it has, how much has the Seminary lost in the last three weeks? Is that sane investment? No! But it sure as hell is fun for the Board to play around with stocks, and it sure is profitable for some investment house.

It is immoral for the Seminary to have stock in corporations involved in South Africa! It is immoral for the Seminary to have stocks! But it is also poor business to have stocks. The Board should look at that too. Again the question: how much has been lost since October 1, 1979? The problem is that now that the money is lost, the money obviously must remain in those stocks, for how else will the money be recovered? Is losing money that is in stocks immoral? Of course. Think of how many students will not be able to attend PTS because the Board just lost 8% of their endowment held in stocks (or whatever percentage). How many can't come because PTS is getting only 8% instead of 10% dividends? The Gospel has suffered because of unwise investment!

Another point. By mentioning and attacking Dr. McCord, sympathetic reaction has been stirred. I realize that few read this paper, but....Reaction because of an inappropriate presentation of ideas causes polarization of positions and is not helpful unless at that point you are intending to "go for

the jugular."

Another area of concern I have is in the statement: "In any case atomic power is quite opposed to the Gospel and can in no way be defended on religious grounds." Why? Why not? Who said so? Jesus? When? You? Why?

Close to where my family recently lived were several Amish communities. They do not believe in using electricity at all. (Though they do find pay phones convenient.) They would have condemned such projects as TVA for how that authority devastated families! And to provide what? Electricity! How evil!

What we have done is already compromise the Gospel according to the Amish. There are mighty fine Christians among the Amish, that no one can deny! Could one dare question their sincerity of beliefs as being founded in something other than the Gospels? Yet now I am told that the Gospel clearly states we should just have no nuclear facilities. We must be talking about different Gospels, right? Different gods, maybe?

We have now discovered what I would like to call the "tyranny of compromise." For to whatever degree you compromise, you still have compromised. And who among us is righteous enough to claim one compromise is more Gospel-like than another compromise. Once compromised, complex issues seem to come from nowhere!

You have already compromised. How many die by electricution each year? How many die from electricity-related jobs? You have already compromised the Gospel, and what is wrong with a little more? Who is to determine whether I have any

electricity? A man of God? Which
n? What God? I am more willing
subjugate myself to the "tyran-
of the majority" than the
tyranny of the minority".

Does this call for inaction?
. But it does call for an end
the hot air rhetoric.
ve me some facts. Give me some
ripture, and then I will-in my
lief-make up my mind with Christ's
idance, just as you had your
nd made up by the "demands of the
spel"-of your Gospel.

I must compliment Mr. Rack
his thought provoking ideas
the Church's responsibility
the unemployed. Here, here!
I also include that we Presby-
rians also have a responsibility
protect our children and educate
em prior to higher educational
periences.

Again, I hope that Mr. Rack
need means "KINGDOM" and not
CORPORATION" when he says: "This
not be done unless the church
edges...allegiance to Christ
His Kingdom." I fear that
e than likely it is "corporation,"
that we will end up in 20 years
e the Vatican, or 475 Riverside
ve, or PTS.

It seems that wherever there
delineations of job functions
re is conflict: teacher vs.
dent; pastor vs. congregation;
loyer vs. employee; comisar vs.
rad; Viet Cong vs. Khmer Rouge;
loyer vs. Board.

Bridle your enthusiasm comrad!
Eternal City is many generations
. And with what you create,
l there be less conflict? Maybe
is not structure that is evil,
those manipulating the struc-
e!

REFLECTIONS FROM A RETURNING INTERN

By Jim Brazell

About twenty-five seminary
students share the title "Re-
turning Intern." On September 26,
1979, some of us met with the
McCords, the Massas, Dr. Mackenzie,
and Ms. Brostrom-O'Brien. I wish
to share some of my personal re-
flections and a few comments by
fellow interns. I cannot speak
for all of us, but there were some
common themes and concerns.

Why intern? Doesn't the se-
minary already provide all of the
learning experiences a growing
theologian normally needs to take?
Not necessarily. My own weekend
ministry left me with strong doubts ab-
out becoming a servant of the Word,
especially to Junior Highs. I
wanted more training and entered
into a summer quarter of Basic
CPE. Ministry in the psychiatric
ward opened my eyes to what I could
do, leaving me hungry to learn
other skills. Providentially, a
internship opened up in a Michigan
general hospital. I had my hunger
satisfied, gorged in fact, after
particularly confrontive verbatim
seminars.

An examination of my own needs
had led me to seek more than the
conventional means of gaining
pastoral experience. This is not
to criticize Field Ed. (After two
years of sometimes arduous place-
ments, Don Mackenzie and I could
celebrate my self-direction and taking
greater responsibility for my own
learning.

Greater self-reliance,
one of the first fruits of an
internship, comes swiftly as
learning takes the form of doing--
a sermon, a retreat, daily calling,

instead of the passive review of a textbook. There is no desk to hide behind, no library to crawl into; this is for real. An internship is not for those who could not "hack" Princeton and went on to something less difficult. I would have greatly preferred not to do the funeral of an elderly acquaintance on Valentine's Day. But the family had asked me and we cried together, witnessing to the Resurrection. I learned much that day about mourning, community, and the supporting grace of God.

At the same time, students are not ordained professionals and there is often more support and less criticism when mistakes happen. I once asked the associate director of nursing to leave her mother-in-law's bedside because I desired to have a private pastoral conversation. No great sin, but it was later suggested to my supervisor, then to me, that I might be more tactful in the future.

This opportunity to exercise authority is valuable for both the student and the congregation. For example: Congregations unfamiliar with female clergy may have their horizons broaden. For the woman, an internship provides an opportunity to develop a variety of skills to handle reactions to her, ranging from doubtful to hostile. The experience also helps the congregation to see ministry in more inclusive terms, opening the possibility for calling a woman minister in the future.

As for money, most internships pay a reasonable stipend, a single student can live decently and possibly save a little. If cooking facilities are available.

In addition to being required, many seminary students do weekend field education for the financial remuneration necessary to pay for the academics. Thus the church job can be seen as secondary to the real work of memorizing charts and distinguishing which heresies are still alive in the Church.

There are alternatives in funding seminary studies, but that is a separate topic for discussion. I wish to suggest that the short-term monetary gain sometimes contributes to a long-term deficit in the ability to integrate theory and practice. An internship frees one from the responsibility of having two jobs: student and practical.

Money is a problem when two persons or more are involved. Families are harder to support than individuals. It is difficult requiring spouses to give up work for a year so the student partner may serve somewhere. Respecting the rights of spouses to keep working blocks the requirement of internships. Until a sufficient number of placements with enough financial underwriting come forward, internships will largely be a matter for single students.

An internship adds another year to the long quest to be done with school and participate in the rite of maturation by ordination, at least for those among us going straight through. But the opportunities given to try out a style without the weight of full responsibility, begin integrating texts with tasks, and develop the discipline of daily witness more than make up the additional time. While there is considerable tension during the senior year, the gift of the internship has

een to see myself less as a student
and more as an adult seeking to
minister in the name of Christ.

I urge you all to seek out my-
self and other interns, attend CPE
propaganda meetings, and visit the
field Ed. office around February.
You may decide not to go out, but
at least give yourself the op-
portunity to try something new.

INCLUSIVE LANGUAGE: WHO NEEDS IT?

Janet Hellner

Remember how warm and "at-
home" you felt when someone ac-
tually remembered your name after
that busy orientation week? Re-
member, also, how your heart sank
when you plopped your dinner tray
down at a table with a friendly
"How are you?", only to discover
that no one knew your name, even
though you had remembered their
names. Hearing our name called
is an important experience, for
we could feel as though we belonged
there.

To belong is a need...it is
a survival need. Each of us needs
to belong to someone(s) or some-
thing(s), as much as we need to
eat and to drink. No one can
survive long without satisfying
this basic need to belong to our-
selves, to our work, to one another,
and to God.

Language is one essential means
by which we can show one another
that we belong. Calling one
another by our rightful, chosen
names is one way in which we use
words to make others feel wel-
comed and at-home with us.

Mary Daly argues in her book,
and God the Father, that "to

exist humanely is to name the
self, the world, and God."² This
power to name self, world, and
God has been denied women for a
long time--long before the author
of Genesis 2 created the story of
Adam naming the animals and woman!
Women not only have been denied
the power to choose what they
wanted to do, but also they have
been denied the power to tell us
who they are--to choose their
own names for themselves.

Now that women are beginning
to have and to exercise the power
of choosing what they want to do,
the time has come for them to
claim the power to name themselves.
Thus, women are choosing to be
included in our language as per-
sons of a different gender, but
equal in ability and power with
men. They are choosing to be
named their correct gender, "she"
instead of "he" in our everyday
language construction. When they
chair a committee, they are
choosing to be noted for who they
are--a woman, a "chair-person",
not a "chair-man." And when
they worship, they need to hear
God call them personally as a
woman, as a person of faith, a
child of God.

I am a recent convert to the
use of inclusive language. Two
years ago I thought that words
such as "he" and "man" included
me...that was before I could
call myself a woman. Now that
I have experienced the pain and
frustration, the joy and wholeness
of claiming my identity as a woman,
I need to be called a woman, as
much as I need to be called "Janet"
by my friends. I need for my
sisters and brothers to help me
in my struggle to feel myself
as a woman. I need to belong
to this community as a woman...

and I know that I am not alone.

"The liberation of language is rooted in the liberation of ourselves."3 When our language is liberated, and thereby inclusive, then we can name ourselves a community.

1. Kathleen E. Lelley, "Where Do I Belong," in Belonging, Ed. by E. J. Franasiak (Whitinsville, Massachusstts, 1978), p. 36.
2. Mary Daly, Beyond God the Father (Boston, 1973), p. 8.
3. Ibid, p. 8.

A LETTER

The following is a letter recieved by Viewpoint. Seminary investment in companies which do business in South Africa is the issue. The class of 79 has withheld the traditional class gift from the Seminary, due to the Seminary's investment in these companies. The money has been placed in a bank account because the class could not in "good conscience" contribute to the present Seminary portfolio.

Dear Jeff,

I am responding to your letter of May 14th, regarding my pledge to the Class Gift of 1978. My tardiness in replying is in part because I was waiting to receive feedback on the alleged connection between the Seminary's investment portfolio and companies that invest heavily in South Africa. I was dismayed to learn that this association does indeed exist, contrary to public assurances

offered in the academic year of 1977-78. Given the fact that gifts to Project '88 enter the investment portfolio of the Seminary, I cannot in good conscience contribute to the fund at this time.

While the goal of Project '88 is a valid one, an investment policy which capitalizes on human suffering in South Africa to achieve this goal, is not something which I can support. Until the Board of Trustees of Princeton Theological Seminary adopts an investment policy with certain minimal theological guidelines, I will not be contributing any funds to Project '88. I realize that my action alone will have minimal impact on the financing of the Seminary, but symbolically I hope that it communicates my concern in this matter. To this end, I heartily commend the action of the Class of '79 in withholding its Class Gift, until such time as the Seminary's investment policy is imbued with greater degree of theological integrity.

Thank you for your faithfulness in attending to our class correspondance.

In Christ's service
(Rev.) L.W. Scott

DISARMAMENT (Cont. from pg. 1)

United States is isolating the U.S. as it has never before been isolated in its history.

Falk said we must, as "spiritually aroused people," fight against the arms race and interventionary diplomacy and fight for

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SARMAMENT (Cont. from pg. 10)

onomic vitality.

The theme of economic vitality was picked up by William Winpisinger, international president of the International Association of Machinists and Aerospace Workers.

"Economic conversion offers solution," Winpisinger said. He challenged the convocation to work towards a decrease in defense spending and for the conversion of military plants to consumer production. With the necessary transfer of capital and skills, development of mass transit, waste disposal, and solar energy can take place.

"The foundation of a nation's security is its economic strength first and always," he said.

Representative John Conyers of Michigan said we must all realize the "full significance of the interrelatedness of a full employment economy, a just society, and a world without war."

Another featured speaker, the author of Nuclear Madness, Helen Aldicott, also a pediatrician at the Children's Hospital Medical Center in Boston described the plight of nuclear arms in America: "We're hooked on nuclear bombs like a drug," she said.

Concerning the rising taxes to fund the military budget, Aldicott said: "people are going to keep paying taxes because they don't understand or comprehend what they're doing." She likened the tax-payers to a child playing with a hand grenade after pulling the pin.

Things have gotten worse since

last year. The pin to the grenade has been pulled and we are all holding the bomb in our hands. An air of urgency surrounds us all.

*Salt II is being debated nationally in the Senate and with certain amendments such as the Hatfield Amendment attached (if passed) could mean the failure to ratify the treaty. This would be a step backwards in the process of balanced mutual military restraint and perhaps prevent a SALT III. We must write our Senators asking them to vote for SALT II.

*The debate on this year's military budget is not how much to decrease, but whether to increase 3 percent or 5 percent.

*We must look at what it means to put long range missiles in Europe.

*Questions concerning the Trident submarine and the MX moveable missiles with a first-strike capability must be debated and seen realistically.

*S-109, the Senate registration bill, may be introduced later this year, sometime around December. This draft bill must be seen for what it is. It is not about the draft, but about the military: i.e., how big it should be and what its mission should be.

All of these are problems which we are compelled to inquire into and act on immediately. PLOWSHARE, our campus group concerned with creating a climate in which reversing the arms race might become feasible, plans to tackle these issues this year. It is not enough for us to let

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DISARMAMENT (Cont. from pg. 11)

a small group carry the burden for us. We must all get involved in these urgent and crucial issues.

We must begin to reverse the arms race now while we still can. We live in a crucial period. Things can still be done to save this world--a world which we don't inherit from our ancestors as much as we borrow from our children.

Peter Sulyok, a member of PLOWSHARE, last year formed the group and acted as its first co-ordinator. He is also a Senior Associate on the Viewpoint staff.

UPDATE

The Student Government has adopted the budget for this year. The total budget has remained the same as last year; \$4,400. This year, there are two new groups receiving money. They are the Servetus Club and Child Care. The break down in the budget is as follows:

Student Association	1000
Social Program	900
Social Action	400
Theological Forum	200
ISA	500
Athletics	200
Women's Center	700
Chapel Group	300
Servetus Club	100
Child Care Center	100

There was some controversy over the way money was to be given to Social Action Programs. Student Government intended to give money to each separate issue group.

There was some protest from these groups and the Student Government responded by giving the money in one block as has been done in the past.

On Tuesday October 10, a Campus Forum was held on the issue of campus life. Two primary issues were raised at that meeting. One is the need for a campus pastor. Everyone at the meeting agreed that there is inadequate pastoral care on campus and that steps need to be taken to change this situation. One of the leaders of the present system was present and endorsed the idea while reminding people that campus pastor would not solve all the problems.

The second issue discussed was the need for a place for students to meet and eat. It seems there are two groups of people trying to work on this problem. The Social Action Committee has been trying to set up a coffee house in Alexander. There is also a group working with Rodney Peterson and Dr. Crowford to re-open the snack bar in the Campus Center. There is going to be an attempt to coordinate these efforts.

Viewpoint is an informal journal of frank and creative discussion, published by the students of Princeton Theological Seminary. Essays, Poetry, stories, commentary, and graphics are all welcomed. The opinions expressed are simply those of the contributors and do not reflect views of the institution nor of the editorial staff. Editors & Senior Associates Robert Carlson, Gregory Hall, George Cladis, Peter Sulyok.

Suggestions, contributions, or mere interest may be directed to the viewpoint box in the Administration building.

Viewpoint

Vol. 18, No. 3
November 9, 1979

A PARADISE FOR PREACHERS?

By: Prof. Karlfried Froehlich

A sermon preached in Miller Chapel on October 23 at the beginning of Stewardship Week calls for a response. The preacher alluded to the church situation in Germany contrasting the paradisaical existence of German pastors with the life of their American counterparts in order to make his appeal for responsible stewardship. I am certainly all for stewardship on the Princeton campus, having served on the Stewardship Committee myself. But I am against stewardship rhetoric which needs a distorted picture in order to make its point.

The picture looked enticing. 97% of Germany's population, so we heard, are Christian but only 2% show up in church on Sunday. Pastors are on large, fixed salaries with fringe benefits and big pensions. State and Church were separated after World War II but the state still collects and handles all the Church's benevolence money and does all the accounting for it. Pastors preach their sermons on Sundays and leave, having pretty much done their job for the week. I must confess that from what I know this preacher's kindgom on earth is a caricature and an insult to quite a number of men and women in the ministry whom I hold in high respect.

True, the German church situation is complicated and is in constant flux these days. Major change are in the air and will be painful. After the separation of Church and State in the constitution of 1919 membership of the churches did not drop significantly for several decades except for a considerable dip during the time of Nazi rule. Contrary to this country here you declare your intention to join a church, Germans normally were "Christians" and members of a church as long as they did not declare their intention to leave. Those were the years of 97% Christians. It can be no surprise that under those circumstances only a core of a few percent could be counted as really active members. Things have changed on the fringes. Over the past few years a massive exodus from the churches has occurred. Pastors are caught in the middle trying to stem the tide but often sympathizing with the thrend toward

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inside

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NEWS BLURBS

UPDATE

INTERVIEW WITH PROFESSOR MARY LANE
POTTER

By: Mary Anne Collins-Stauffer

No person will ever be fit for
teaching
If she has not absorbed first
the power
Of the gospel so that she speaks
not so
Much from her lips, but from her
very heart.

John Calvin,
Commentary on 1 Corinthians

This quote is one of several pinned up on a bulletin board amidst postcard size reproductions of Dutch Renaissance paintings and a moving black and white sketch by Van Gogh of a woman in despair. These images aptly reflect glimpses of Mary Lane Potter's vocation, thought and personality.

She is a theologian, and brings to her appointment as Instructor of Theology at Princeton Seminary skill and interest in both the historical and contemporary aspects of her field. She is a graduate of Calvin College where she majored in Philosophy and Literature. Her M.A. degree is from the University of Chicago Divinity School. Where she is now completing a Ph.D. concerning the relationship between anthropology of Calvin and the thought of the Renaissance Platonists.

How did her interest in Calvin emerge? She will laughingly tell you of having entered this pursuit backwards! Though her upbringing was in the Reformed Church, she had little appreciation for the thought of its founders. She wanted to go to Seminary, but since her denomination did not ordain women at that period, she decided to buy time and study the

history of religions. During her studies she was surprised to discover that Calvin's thought was intriguing, but often found herself in disagreement with the interpretation people were giving to his work. Consequently, though she hopes to teach a course next year on contemporary anthropology, her dissertation and study emphasize historical theology.

When asked whether she sees herself more as a creative or as a historical theologian, she answered that she does not yet feel ready to write a constructive work, but need the exercise and discipline of historical research as a foundation for future thought. "Any constructive work that is good shows historical interest and knows how to make use of historical tradition. With a historical perspective you can have a better understanding of the contemporary and thus develop a more creative theological base."

At Princeton Seminary, she sees her role as a teacher, yet at the same time out of her commitment to the intellectual community feels a desire for scholarship, and intends to publish a translation of Calvin and part of her doctoral dissertation once it is completed. Her commitment to her students and colleagues as "fellow-seekers of truth" is genuine and tangible. "I am completely absorbed by what I am doing," she remarks.

Ms. Potter manifests personal qualities that inherently contribute to effective instruction and collegialship. She puts an emphasis on being a facilitator, one sensitive "to where students locate themselves," in hopes of thereby assisting their learning process.

She also considers it important to "be provocative," and so to "jar students' minds to think expansively." This she does by presenting the myriad of ways of look at ideas based on other texts, facts and perspectives. She finds that some of the students are extraordinarily willing to dispute and trade ideas in a creative way without being threatened. In the context of a seminar, however, she perceives a tendency among students to go to the personal level, to give personal testimonies rather than discussing and arguing concepts in a detached way. Although there is a place for personal interaction with intellectual material, the classroom "should not be a threatening place where you argue for what you feel personally and are deeply attached to." This conviction may have roots in an incident that she describes as her greatest disappointment during her academic life: that was an occasion when another student violated her trust in a seminar by disclosing a personal belief Mary Lane Potter had confided to her.

The excitement and warmth which Ms. Potter exudes when talking about teaching is also evident in the way she speaks about her interrelationship with other members of the junior faculty. They are interested in sharing inquiries with each other, and their support, she finds, gives the energy to go and do more to keep her excitement and interest focussed on her own work.

Her faith is intertwined with her profession, which she understands to be "a calling to the ministry of teaching." "Knowing for whom you are doing it

takes away all the anxiety and insecurity; it gives great, perhaps too great a feeling of responsibility. I don't wonder about the career aspects, but I am concerned about my responsibility to help people to a deeper and more mature faith, and to assure good leadership in the church." And as a teacher, she is distressed to see the lack of theological grounding today in Presbyterian Church leaders. "Ministers may be leading people pastorally," she says, "but not by means of their sermons." The preaching she hears often lacks vision and evidence of a person struggling with his/her own personal systematic theology. "Students and pastors just are not taking time to think through basic theological points and decisions."

In contemporary theology, she considers the relationship between Judaism and Christianity to be a crucial issue: "there has been no real consideration of these two communities and how they will relate to each other." The days of separation between the two are over, and "as we seriously consider what we have done to the Jews in the past, and how we can atone for our sin, we have need for a basic theological foundation from which to work."

What would be her response to the male Christian radio broadcaster in Wisconsin last summer who asserted that there have never been any significant women theologians, and that women are responsible for dissident sects? Her eyes lit up at the challenge of this question! "The same kind of insults were hurled at the radical reformers, that they were on the fringe of society and not to be taken seriously. It was a

class problems, and they were driven to locate themselves therefore outside the institutions." Similarly, she continued, women have not been theologians because they have not been able to find a place to establish themselves. Virginia Wolf writes that until women have enough money to support themselves and a room of their own, they never become great artists and scientists. Women have always had to overcome too many obstacles put forth by husband and children in order to attain the freedom that creativity requires.

Mary Lane Potter likes to "construct things," not just in her research work, but by weaving and sewing. She finds renewal in long walks, water sports, music and riding a motorcycle! Her sense of excitement about her calling is contagious, refreshing and most memorable. She has that great gift of struggling with the art of living in addition to the thought of living. In her desire and ability to be as present and real to a "fellow-seeker of truth" as possible, she is a teacher not just of theology's content, but of its spirit as well.

STUDENT GOVERNMENT POSITION: THIRD WORLD FACULTY

In 1977, Princeton Theological Seminary was engaged in a self-study which contained a special section dealing with "Pluralism and Identity in the Life of the Seminary." One part of Princeton's plurality and identity is the international dimension. The study reported that many International students found the "international atmosphere" at Princeton Seminary

shallow and pretentious. While they were frequently greeted with warmth and friendliness on a personal level, they found little understanding in the educational process itself for their point of view that the Christian world community represented by them should be listened to as well as taught and served. Their contribution is easily overlooked or not asked for; their admission does not guarantee a commitment on the part of the seminary--administration and students alike--to listen to their concerns, questions, challenges, and unique resources on a level beyond personal friendliness. The self-study also warned of the error of promoting pluralism in admissions while maintaining anti-pluralistic identity in other areas, leaving the seminary unable to bear the consequences of its liberal invitation. Some sort of structural commitment on the part of PTS to listen to the concerns, questions, challenges, and resources of the entire Christian world outside of North America seemed needed. In fact, the study felt that such plurality was a welcome direction and, considering the strength of PTS, a quality which the seminary could afford to encourage in ways not available to other schools. Student Government affirms the self-study's findings and wishes to stand by the voice of the International students presented there. Moreover, we feel that an even greater need for such a structural commitment should be voiced by the 719 American students at Princeton as well as the 63 Internationals.

Internationality is a hallmark of today's worldwide ecumenical

urch. The growth of the third
 old Church has brought revolution-
 y changes to the face of the
 urch--changes which present one
 the most fruitful challenges
 pressing North American Christ-
 is today. Consider the membership
 the World Council of Churches.
 Compare the size and growth of the
 sbyterian Church in Korea to
 t in the United States. In our
 World Alliance of Reformed
 rches, two-thirds of its member-
 p come from churches in Asia,
 ica and Latin America. Given
 s present situation, the United
 tes must have open communication
 all levels if it is to have any
 t in the future of the ecumen-
 l world church. Unfortunately,
 dents graduating from Princeton
 going into the positions of
 dership and ministry in the
 rch are never exposed to even
 teacher from that two-thirds
 our Church. Because of this
 ence, our only possible exchange
 international dimensions rests
 n informal relationships with
 ernational students, who are
 ally here for only 8½ months
 suing Th.M and are heavily
 upied with their studies,
 guage-learning, and adjusting
 our culture. Hence, they are
 ble to devote much time to the
 essary dialogue. We feel that
 least one voice at the teaching
 el of our institution is sorely
 ded if parochialism is to cease
 be an ever-imminent sin crouch-
 at our door, and if the 719
 to have the slightest prepara-
 n for Christ's ecumenical world
 rch of the present and the
 ure.

If the lack of a Third World
 ulty person results in poor
 lesiology, it also represents
 igent missiology. Today is a
 age in the Mission of the Church.

"Partnership in Mission" and
 "mutuality" are the cornerstones
 of this new age. No longer is
 mission an unilateral affair with
 the U.S. giving and everyone else
 taking. Paternalism is as much
 a caution word as parochialism.
 Princeton Seminary has responded
 in mutuality on the student level
 by inviting a large number of
 International Students to train
 here. We appreciate the Seminary's
 concern and believe that, as an
 educational institution involved
 with furthering the mission of
 the church, Princeton has an
 obligation to mutuality and part-
 nership among its educators. In
 fact, without at least one Third
 World 'partner' among the faculty,
 the same unilateral arrangement
 of "America teaching the Interna-
 tionals" remains in appearance;
 only the location has changed from
 other countries to campus. We
 feel that partnership should be
 a very present reality at Princeton,
 especially as a part of its
 International reputation in Mission.

Thus, Student Government
 believes that a commitment to a
 Third World Presence in Princeton's
 faculty is necessary to offer
 concretely the questions, chal-
 lenges, and resources of the
 ecumenical World Church, in order
 to prepare its 719 North American
 students with a world vision in
 an age where Christ's Church is
 emphatically world wide, and to
 enter fully as Partners in Mission.
 We recognize that it would be
 unethical to hire a Third World
 person permanently for PTS when
 our sister churches in the Third
 World often need such teachers
 themselves. We recognize that a
 facultymember hired either for
 a sememster or a year does not
 provide the necessary continuity.
 Therefore, hiring on the basis

of a series of 3 year terms may be necessary for the near future. Such a revolving appointment system would also be more adequate to the enormous breadth from Africa, Asia, and South America. (The Seminary might also consider a teacher exchange arrangement.) Such a series would be a creative asset to the entire community.

Princeton Theological Seminary has as its heart its International Ecumenical Mission reputation. We agree whole-heartedly with President McCord when he writes (in the Centennial issue of Reformed World): "Internationalization must become more than one of today's cliches. It is necessary for a church that claims to be universal and that is challenged to demonstrate its catholicity in an age of universal history." Princeton Seminary could make no better step forward both in its preparation of students for the ministry and in its International Ecumenical Mission tradition than to place a Third World presence among its educators.

BOOK REVIEW: WORDS AND THE WORD

By: Peter Ferriby

"In the name of theology, there is now a vast array of teachings, not quite in agreement with one another, but all of them bidding for attention within these groups. It is, very hard, indeed, to make sense of it all....The irony of all this is, indeed, that theology looks like free creation and is not so much true as it is obnoxiously interesting. And an air of tolerance settles over the entire array, almost as if it makes slight difference what is believed. No

wonder, then, that ministers often find theology to be something they can do without."

Not often does one find a major thinker so refreshingly candid as to admit the facts; that is, that many of his or her students sit in class and wonder silently, 'Why are you there and we here?' Paul Holmer takes seriously the quandry of the theological student, living in that land where theologies of this and that are so rife that they converge and divide in a confusing way like highways at the Bridgewater traffic circle. To clear up some of the mess, Paul Holmer has assembled the essays in this book.

Holmer is a marvellous and lucid writer, with an ear for a good phrase and apt word. As Professor of Theology at Yale Divinity School (colloquially put, he's Yale's answer to Diogenes Allen), he has suffered more than many from the acute indigestion of most term papers which sets in soon after page twenty. His remedy is an Alka-Seltzer of a heady sort, borrowed from Wittgenstein, aiming at simplicity. "Don't think, look!" is particularly apt at a Divinity School. Especially, Holmer takes qualified umbrage at overuse of the "about" mode of language (the language about faith, e.g., "what does Paul say about Christian Freedom?") and reminds us of the simpler "of" mode (How does Paul say that I am free and what does this have to do with Christ?). Holmer demolishes the standard fare of "being" thinkers: "Ontology seems to be a general way to show that what the theologian is talking about really does, after all, refer to something." Holmer demolishes the quest for great facts:

"There are no simple substantives called 'facts,' irreducible, plain, and atomic; nor is there any one concept of 'fact' either."

All of this is the attempt to relate 'meaning.' But for Holmer (and Wittgenstein), 'meaning' cannot be had as some sort of verbal event apart from deeds, actions, which particular people do, in part, with words. So in place of meanings and grotesque hermeneutical tangles, Holmer reminds us of concepts: "meaning-complexes which refer." Concepts are rule-like and allow us to do certain deeds which we could not otherwise do, like a tool, for example, the concept 'if.' Theology has certain concepts, too, like 'God,' 'salvation,' 'love.' Concepts are rule-like and regulative, inter-related but not subject to any one master-concept. There is no 'meaning of meaning,' no 'ground of all being.' And to identify God as the latter is frivolous and schoolish.

Holmer does away, then, with all the junk which clutters theological minds. He does not propose another set of answers, but does propose that Christian thinkers take what ordinary, grubby, parishioner-type Christians say seriously, at least tentatively. More than that, Holmer points out how wasteful and misleading is the ponderous weight of Germanic pedantry with which many on this campus are so enamoured (re Barth, Moltmann, and Tillich) and, thank God, does not try to replace it with experiential 'theology' which really only celebrates the triumph of the therapeutic (D.D. Williams). What Holmer does suggest is that we take God seriously, and the passion for his Kingdom, and his power which transforms

lives.

There is one thinker in this school who does do what Holmer suggests, and teaches concepts: 'The Concept of Love,' 'The concept of a Person' and the like. The justified renown of these courses derives from their content which takes both the students and the concept seriously and does not get lost in the twilight zone of alienated meanings mediated through 'being in relationship' (whatever that is). Perhaps were a student to take this thinker, the concepts, and his or her own experience seriously, that student would graduate from here and still have something to say in the pulpit.

The Grammar of Faith. By Paul L. Holmer. 212 pages. Harper & Row, Publishers, New York, 1978. \$10.00.

ON THE FUTILITY OF STUDYING THEOLOGY

By: Bob Beverly

The futility of our theological study and theological writing is a theme that can be addressed on several levels. Theology is a complex subject and study is a complex endeavor-therefore, it is no surprise that the attacks of purposelessness, which I imagine we all have felt, can take a variety of forms. For purpose of brevity and clarity, this essay will focus on three attacks by the terror of futility.

The first attack is the terror of realizing the enormous amount of material we have never read and mastered. Why bother?, we ask ourselves, as we trapse through the stacks, the miles of books in Speer Library. Ecclesiastes

puts it succinctly: "of making many books there is no end, and much study is weariness of the flesh" (12:12). One of the oldest inscriptions in the world, excavated from the lowest layer of Babylon, reads: "things are not what they used to be. Everything is in decay, and everybody wants to write a book." Well, to our beleaguered spirits, it seems as though everyone has written a book and we can sympathize with the young professor, Karl Barth, who often sighed over the "mountains of material which I haven't mastered. I have to find my way through the fog like a poor mule, still hampered above all by the lack of academic agility, an inadequate knowledge of Latin, and the most appalling memory."¹ Where does that leave us? Probably we are somewhere in the range of the preface to the Anchor Bible commentary on Job--of his 400 plus paged book, Marvin Pope says: "it is hoped only that in minor details this effort may afford some slight advances."² The world and its bookshelves sag in minor detail. I'd rather help a lady cross the street!

The second wave of terror probably hits us in the belt around midnight. Our response to, say, the Church Dogmatics is due in precept early the next morning. If you are like me, you find yourself in awe at the quality and range of Barth's genius and wading in the murk of your own inadequacy. So many others can do it with more infinite care and flair--in short, with better results. Their penmanship is the true judgement on the rest of us scribblers. As C.S. Lewis recorded in his diary on 9 Feb., 1923:

On getting into bed I

was ~~attacked~~ by a series of gloomy thoughts about professional and literary failure-- what Barfield calls "one of those moments when one is afraid one may not be a great man after all."³

It is about this time, around one o'clock in the dark night, when the third and perhaps most potent wave of futility floods the room. What led us to this irrelevant world of declensions, subtle Christological formulations, and JEDP and Q as the world starves suffers, and generally (as Dr. Willis says) "goes to hell in a handbasket?" Isn't what we are doing here comparatively trivial and ill-suited to the abnormal and normal needs of our day?

So comes a barrage of purposelessness into our theological existence. What are we to do and say in defense of these attacks? Possibly the best defense is to go to sleep immediately and bathe in the gift of rest; after all, much study is a weariness to the flesh! Somewhere along the way it is important to realize that a host of our little despairs can be easily cured by a good night's sleep. Of course, in the morning you will have to "speak to yourself" and, in a moment, I will be letting you in on my morning sermon--but, in the meantime, reflect with me how curious it is that questions of this nature have been so seldom discussed in our sermons, lectures and classes here at Princeton Seminary. Surely there needs to be more sustained and serious attention given to the ethical nuances of being a theological student or professor.

Now back to the sermon. What

flows is a small intrusion into vast subject. Here are seven pills, seven little nuggets of thought, I minister to myself in the morning:

(1) Yes, there is a mountain of material to master. Therefore, I sense immediately the need for crimination. The mountain is composed of equal stock. There are lots of garbage on that mountain. Einstein, wisely said: "if you read it, you can't read that." Isaac Lewis Singer, the novelist, aptly complains of the too many critics who call garbage gold when they know it is garbage.⁴ We need more mental economists. Some books and articles are not worth our time and attention. Knowledge too, induces a large and crowded Vanity.

(2) Furthermore, there is the obvious wisdom of taking even our logical work one day at a time, hour at a time. Even in logical scholarship there is a necessity of hearing the words of Jesus: "let the day's own trouble be sufficient for the day" (Matt. 23:34). Don't, I implore you, walk through and contemplate the six floors of books at Firestone, unless you need a quick lesson in humility. Concentrate on the book and paragraph before you. As Karl Barth wrote: "God does not want anything and nothing from men and women; God only wants this and that."⁵ And let us "Carpe Diem," seize the day and rejoice in the finitude and detail of our particular instincts. If you are not a Baroque scholar, that will leave you some time and talent for your interest in minor Egyptian gods or paleontology. Vive la difference! You go your way, I'll go mine. Perhaps the basic thing we need to learn is that futility is that we are not

the Lord, and we are not expected to have all His interests.

(3) Still, we are left with the question: what criteria should we assess the worth of our theological work? William Sloane Coffin preaches better impromptu sermons than I can muster with my carefully prepared manuscripts! Ray Brown, the NT scholar, knows six languages better than you or I know our native tongue! Why should we carry on? Does the fact that your mother appreciates your work justify your vocation? What does justify it: fame, an article or paragraph in print, 20 people present at your sermon, or what?

An obvious thing to recognize here is that our study and work and writing is not just meant for others, but for ourselves. Paul Johnson has argued that writers generally don't write to make money, get tenure, gain a reputation, write for an audience, or because friends and family are listening:

Yet we continue to write, and a few of us are carted off to the loony bin. I have been unable to think of only one explanation for this mystery, and that is that we write largely for ourselves.⁶

John Updike aptly described Vladimir Nabakov and Edmund Wilson: "above all, they were 'instructors of themselves.'"⁷ Karl Barth says that he wrote his Romans commentary as, first of all, "an essay to help me know my own mind."⁸ and here, can't we all pause and delight in the growth that we've experienced, the instruction that has come our way, despite all the futility. We may not be able to produce quality, but gradually, unwittingly, we have

been fashioned into people who can recognize quality.

(4) As individuals, and particularly as Christians, we remind ourselves of our uniqueness, the particularity of our tongue and eyes and pen. To love our neighbors is to want to hear from him or her. "Every human being has at his roots here below a certain terrestrial poetry, a reflection of the heavenly glory, the link, of which he is more or less vaguely conscious, with his universal country."⁹ We may not have the right to patch up our feelings of futility by demanding that our neighbor listen to us. But we must be, I think, the sort of people who are ready to listen to our neighbor, to value his or her linkage with the universal country. Your neighbor may be seeing something that Karl Barth didn't see. And it is heartening to realize, as the various prefaces to the Dogmatics make clear, that no one recognized this possibility more than Barth himself! As he writes in the preface to 111/4:

There is no discussion with our forerunners, recent or remote, which could not be treated in greater detail.... there is in particular no verse of Scripture which by renewed examination and consideration could not be made to speak its message more faithfully, than is the case in my work.¹⁰

(5) Perhaps there is no more necessary manoeuvre in this matter of futility than the debunking of fame. Here, especially, we may need to recognize the skull beneath the skin. Theologians, too, can jealously long to sit at the right

hand of the Father in glory. In this setting, there are so many good voices to hear: Francis Schaeffer's "there are no little people, no little places;" Emily Dickinson's "publication is not the business of poets;" T.S. Eliot's "for us there is only the trying, the rest is not our business;" or Cezanne, patiently, meticulously, going through 115 sittings for a portrait, only to give it up in disgust exclaiming that "the shirt was alright;" and preeminently, for us, the voice of the one who came to serve and whose end was a Cross. Alas, our theological work may not bring us fame and fortune. But we may be able to sit one child on our knee and say to the winds of futility: "of such is the kingdom of heaven."

(6) It is becoming apparent to you, by now, that this is no stirring plea for the futility of our enterprise. I want to stay here with my books, fellow students and professors, until it is time to go: not one moment before. And you also realize that I haven't sufficiently addressed, or perhaps felt, the cry of the hungry and the futility of the poor, who will never benefit by my slight chiseling away at theological stone. Come over sometime and we'll discuss that. But for now, let me tell you the one thing of which I am sure- somehow, if only in a small way, the world needs people who have an education, who are willing to probe and state the claims of theology in a disciplined thoughtful way. Theology is too important to neglect, too consequential to ignore. I am reminded of one of William Steig's cartoons, his version of The Thinker, which bears underneath it the caption: "I will review my thoughts just

be more."¹¹ Theology is the science of God; therefore, I will argue to the dying day that the world needs its students of theology who will sit down continually and repeat, God help me, "I will review my thoughts just be more."

(7) Finally, this last little nugget is a gem--only because I must inform you that the first six nuggets we got us off on the wrong footing. It is actually futility's fault. These waves of numbing futility orient us towards inwardness, subjectivity, the wrong footing of our own psychic needs. To the contrary, the great value of studies, as Simone Weil has pointed out, is that it is looking outward, it moves us away from paralyzing subjectivity, it forces us to be attentive.¹² That is why there is nothing more fitting than Fernand Braudel to begin his great study of the Mediterranean world in the 16th century with the sentence: "I have loved the Mediterranean with a passion."¹³ And isn't this what lies behind our continued existence as theological students?--that we each in our own way have loved the Mediterranean with a passion! We are daunted by the mountain of material. We are eaten by the grandeur of other theologians. We cannot ignore the world's pressing needs. And yet somehow we have to move past this inability, constrained with growing passion to say in our own way that we have caught sight of the greatest of all. What matters is not our rational or published success, but that which should be at the center of our attention as theologians. We may only get one line in print, may only talk to twenty people; on that line and to those people we cannot but speak (and write and say) of what we have seen and heard" (Isa 4:20).

This article was originally read at the Severus Club and was solicited for publication in this journal.

Notes:

- 1 Eberhard Busch, Karl Barth PP.127-128.
- 2 Marvin Pope, preface to the Anchor Bible commentary on Job.
- 3 C.S.Lewis, Letters of C.S. Lewis P. 86.
- 4 Cited in Book of the Month Club News.
- 5 Karl Barth, Church Dogmatics 111/4 P. 567.
- 6 Paul Johnson, "Why Write?" in the New Republic (Mar. 31, 1979).
- 7 John Updike, book review in the New Yorker.
- 8 Karl Barth, The Word of God and the Word of Man P. 103.
- 9 Simone Weil Waiting for God P. 180.
- 10 Karl Barth, 111/4 P.X11.
- 11 Time, (March 13, 1972) P. 49.
- 12 Simone Weil, Waiting for God PP. 105-117.
- 13 Paul Johnson, op. cit.

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A PARADISE (Cont. from Pg. I)

clearing up the rolls even though this will effect their own financial future. Pastors' salaries are parallel to those of civil servants in their locality. But the state has nothing to do with their pay. Legal secularization in the 19th century meant the take-over of church property by political authorities--in many states church property down to the church buildings. In return the Church was promised full support. Since 1919 the "full" support has dwindled to the Church's constitutional right to tax its

(Cont. Pg. I2)

A PARADISE (Cont. from Pg. II)

members according to income and the government's duty to collect these contributions and to hand them over to the churches. All accounting, disbursements, planning, budgeting is done by the churches themselves. Special benevolence money is collected by plate offerings. Again, pastors have to take the leadership. The Church's privileged status after the secularization also included the right of religious instruction in the public schools. Most pastors today carry a staggering load of class hours in school during the week in addition to the traditional catechetical and confirmation classes where 30-40 children are no rarity. For despite the exodus from the Church, nominal membership is still high, and several thousand "members" per pastor are not so unusual. Even inactive members who pay their church tax want their children baptized, taught, confirmed. They want a church wedding and a Christian funeral. The load of these incidental services for a pastor in a given year is often immense.

There is no point in defending the system. I believe that it will have to change for the German churches to regain their true vitality as churches. It has already changed drastically in the German Democratic Republic where a voluntary membership structure has largely replace the historic ties. For pastors, however, this time of transition is extremely frustrating, insecure, and ambiguous. Their pastorate is anything but a sinneure. I know of many of my friends in the parish being trained to their limit. They would love to be pastors, not managers of a big machinery. They work for change. And in their hope for change many of them are in fact dreaming about

the paradise of their American colleagues who get away with a minimum three years of seminary with no required internship, who serve a nice little parish with 350 members of whom 60% show up for church on Sunday and in addition do all the busy work in the parish. They dream of the land where five or six funerals, weddings, and baptisms per year are the rule, where religious instruction takes just one hour of Sunday school, and where pastors are paid by pledges which come from the heart. The German pastor to whom the preacher of October 23 said he owed much of his information must have been one of these dreamer

NEWS BLURBS

1. "The Most Original Sin" Coffeehouse will arise again for its third session on 9th November and again on 7th and 14th December. Any and all who are interested in singing, telling, reciting, playing or impersonating (within bounds) are heartily invited to contact Burt Mayne, 452-1054, or Peter Ferriby, 921-0455.

2. The Social Action Committee and Plowshare are sponsoring together an Advent Bible study using a study guide "A Call To Faithfulness: The Arms Race & The Gospel of St. Mark", which is prepared by the Covenant Peace Community of New Haven. Tentative dates for the five sessions are Tuesdays 27 and Thursday 29 November Tuesday 4 and Thursday 6 and Tuesday II of December, all from 10:00-11:00 P. M. The sponsoring groups need to know about how many of the study guides to order, so please contact Pete Ferriby or Hugh Matlac

3. As is apparent to many

ople, the food service at this minary is unsatisfactory for several types of Christian witness cause I) a meaningful fast is not possible for those living on board, an enormous amount of heavy, red meat is served, raising some worthwhile ethical questions about the relationship between the appetite and commitment to the Kingdom. John Engelhofer, 417, Alex, 924-3416 forming a group to address these questions and to see what significant steps can be taken towards implementing a meaningful voluntary fast or several kinds.

Editors & Senior Associates:
Robert Carlson, Gregory Hall
George Cladis, Peter Sulyok.

Field Education Ina Boyd, Mary
Crist Brown &
Travis Adams
Campus Facilities Kristin Konner,
Bob Davis,
Brian Hartly,
Polly Kasey
Chapel Committee Ann Adams, Cok

A new Committee on food and service has been formed. This committee will be headed by Scott Loomer. It will attempt to coordinate the needs of the students with regard to food service. Tony Aspr has graciously agreed to help in the process.

It is also called to the attention of the Community that a rape took place by the train station near WA-WA's. It is hoped that necessary precautions will be taken.

* * * * *

DATE

The members of the Student-Faculty committees have been chosen for this year. If any students have suggestions complaints, they can contact a student or the appropriate committee.

Students on Student-Faculty Committees

Religious Studies	Maureen Morris & David Lukov
Church History	Edward Luckett & Paul Crescente
Practical Theology	Carol Fleming & Jerry Beavers
Ecology	Fritz Bogar & Ann Fuhrmeister
Church and Society	Curtis Jones & Barbara Houck
Professional Studies	Barbara Beavers & Steven Jacobsen
Literary	Bob Keefer & Marion Redding
Teachers & Lecturers	George Cladis, Faith Fuller & Meg Barnhouse

Viewpoint- is an informal journal of frank and creative discussion, published by the students of Princeton Theological Seminary. Essays, poetry, stories, commentary, and graphics are all welcome--though the editor reserves the right not to publish certain contributions. The opinions expressed in Viewpoint are simply those of its contributors and do not necessarily reflect the official position of the Seminary or of the editorial staff. Issues are published every two weeks with articles submitted by Monday of the week before publication. It is best to photostat copies of any material submitted as it tends to get marked up in the process of editing. The Viewpoint box is in the administration building. Suggestions, contributions, or mere interest may be directed to the Viewpoint box.

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Viewpoint

Vol. 18, No. 4
November 29, 1979

The recent conviction of Jackie
arr Hamilton (1979 graduate of
inceton Theological Seminary) on
charges of child abuse has shocked
and saddened the entire seminary
community. The responses to this
situation have ranged between anger
and confusion, and it is the hope
of Viewpoint to act as a forum for
clarifying the issues and venting
the frustrations raised by this
case. Our purpose is not to con-
sider the guilt or innocence of
Ms. Hamilton. However, it should
be noted for the sake of clarity
that Ms. Hamilton was not convicted
on more serious charges and she is,
at this time, planning to appeal
the decision of the court.

Ms. Hamilton's accusers were
her neighbors and class mates at
the Seminary. They spoke out not
with malicious intent, but with
deep regret. For whatever reason,
they obviously felt they could not
confront Ms. Hamilton with their
fears and suspicions. Their con-
cern was for Ms. Hamilton's
daughter.

The neighbors brought the situa-
tion before President McCord, but in
transmitting responsibility through
existing channels for pastoring,
nothing was done. The neighbors con-
tacted DYFS (The New Jersey Division

of Youth and Family Services) after
what they thought they heard to be
an unusually severe beating. The
administration learned of this ac-
tion after Ms. Hamilton's arrest.
The police were not called, but
stepped in on the initiative of
DYFS.

It should also be mentioned
that members of the community testi-
fied on Ms. Hamilton's behalf at
the trial. There was also a show
of support by quite a number of
students at a post-trial hearing
which gave Ms. Hamilton temporary
custody of her daughter.

There is a tragic breakdown
of community in this situation.
The local newspapers have capitalized
on this tragedy, sensationalizing
the event without regard for the
personal embarrassment and grief
that Ms. Hamilton has endured and
in which we should all share. For
the tragedy rests in the apparent
truth that no one reached out--
either to help, nor for help-- and
now it is all but too late. The
structures and powers that be, and
our own personal malaise have been
indicted as well.

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QUESTIONS FOR A COMMUNITY

By Peter Sulyok

Speak not too quickly for you
have proven you know not the answers.

-Anonymous, 1979

We've all been to a church supper.
Everyone goes around slapping each
other on the back and exclaiming,
"We're all one big happy family."
Paul Lehmann last year told us his
memories (when he taught here) of
then President Mackay going around
talking about the "seminary family":
"It gave me the woolies!" Lehmann
said, shaking his shoulders briskly.
"The family is a dogfight! Holy
matrimony--you hang together by grace.
Parenthood is an ordination."

He then went on to describe how
parents today have lost the sense that
they are a gift to their kids and
their kids are a gift to them. The
devastating result: "Everyone is
alone."

A friend commented the other day
that we're all lonely here. "It's
the thing we all have in common. It's
what holds us together," he said, ad-
ding in a lower voice, "yet at the
same time, it keeps us apart."

Now I'm sure some of us are not
that pessimistic, but still we find
some truth in that statement. I
know of one woman who reached out to
those on her floor last year only to
find heartache. This year she is
back, yet says she will "try no more."
Some, for differing reasons leave in
mid-semester. Others, do not return
the next year; and it is well into
the semester before they are missed.

We do not need the recent cases
suggesting the brokenness of our
seminary community to know that it is
ailing. We do not need them to know

that their tragedy is our tragedy.
Together(?), we see our times of
sharing becoming diffuse and weak.
We lose whatever capacity we have
to maintain sustained relations one
with another. We see this most
poignantly as exams approach and we
get caught narcissistically in our
own rooms.

Saturday's Times has an article
entitled: "The Grind to Be a Grad"
in which the author describes how
he has watched today's students "be-
come more intellectually passive,
more paralyzed by anxiety about their
futures, more concerned with achiev-
ing at the expense of understanding,
and less able to think critically
and independently."¹

This can't be true of Princeton
Seminary, can it?

We're all studying in our rooms,
concentrating on our course-work.
We enter on our course-work to the
extent that we have no time for
learning to think and how that new
knowledge might apply in cultivating
relationships with others and seeing
life from those very relationships.
We have no time for the art of living

This was brought out best I feel
last spring during the Annie Kinhead
Warfield Lectures. These lectures
are held each year to help the semina-
ry community become more intellectual-
ly aggressive, more concerned with
understanding than achieving, and
more able to think critically and
independently. The lectures were
not course-work and attendance was
sparse.

I mention these lectures not
as an advertisement, but because
they occurred precisely at the time
(we all now know) when our community
had broken down and because the topic
of those lectures was reciprocal

responsibility toward God and reciprocal responsibility toward our neighbor leading to human wholeness and fulfillment in mutuality and a community of trust.

It is now well past the time that we should, with renewed vigor, return to what we missed last spring when our ears could not hear and our eyes could not see. To do this, we have to break out of the confinements of routinization and just doing things because they've always been done that way, and enter into the way of the freedom we are called to live by, the bondage we express in obedience to our Lord Jesus Christ.

"We are what we are in and through God's action in Christ, bringing our authentic humanity to pass through authentic belonging," writes Lehmann. "Our being at all, being what we are, is our being this community." 2

At issue, you see, is the whole question of Christ's meaning!

The Christian life is life in *kenosis*³ which occurs when every-
one is his or her neighbor's priest, expressed as "one the Christ of the other." Lehmann writes:

The incarnate, resurrected, and ascended Christ has no real presence in the world apart from this fellowship-creating relationship in which the "one" confronts the "other" in the maturing humanity of man.⁴

There is thus, a proper state and relation in human relationships. The order has a purpose in it and the purpose is not one of isolation, nor coordination, nor domination; but is of reciprocity, cooperation and freedom.

It is this order which is described and worked out for our practical usage in the Warfield lectures of last spring. Lehmann described what is required for being and staying human in the world:

What is required is the practice of freedom, given, experienced, and anchored in a purposed ordination to reciprocal responsibility along the structured parameters of social interaction in the world.⁵

We started out talking about the family precariously hanging together by grace, parenthood being an ordination, and stressing the tragic result of the family that loses the sense that they are each a gift to the other. We now move by necessity to our "seminary family." Let us question ourselves.

Are we guilty of isolation? Do we ignore others when they want to have times of sharing with us? Do we ignore ourselves when we want to have times of sharing with others? Is it easier to isolate ourselves and others rather than to reciprocate one with another?

Are we guilty of coordination? Do we have a routine which we live by and is only changed (or shaken) temporarily when a tragedy occurs? Is cooperation more difficult than coordination allowing us to imprudently adopt a management style of dealing with each other?

Are we guilty of domination? Do we treat others as things rather than as persons? Do we allow ourselves to be treated as things rather than as persons? Do we allow specialization and hierarchy to define us as students, faculty and administrators thereby reducing us

to our function, destroying our personhood? Do we prefer domination to the freedom given us by the God who means freedom through his only Son?

Think. I know we're trained to answer questions rapidly and to take sides immediately (i.e., exams. Right?), but try now to just sit and think because we have proved we don't know the answers now. We are called not to act out of impulse (as if we would readily accept every experience coming to us as a "meaningful experience"), but rather strive towards a contemplative control of our imagination. Think!

As for me, after some thought and help from the lectures last spring, it seems that we must all become sensitive participators (not observers) in the life of the seminary community. Participation is a condition of community.

The participation in which we are to engage is the reciprocity in relationships which recognizes the grace of God in allowing you to be a gift to me and I a gift to you. This is a responsible relationship in which being responsible means being able to respond through the freedom granted us by our commitment of bondage to Jesus Christ. We are called to reciprocal responsibility.

Our times of sharing must increase. Somehow we must restore these times of sharing to our lifetime so that they might become the times of our lives. They must not be devoid of compassion.

Our task, by the grace of God, is none other than to become each one of us sensitive participators, working through times of sharing in the art of cultivating reciprocally responsible relationships. The

awesome weight of this task upon our shoulders is not diminished by words returning to us from the graduated seniors who tell us:

If you think people at seminar are alone, have problems and lack community; wait until you get out in the parish.

Footnotes

1. New York Times, 3 November 1979 p. 21.
2. Lehmann, Paul, Ethics in a Christian Context, p. 66.
3. The United Bible Societies define koinonia as "fellowship, a close mutual relationship; participation; sharing in; partnership; contribution, gift."
4. Lehmann, Paul, Ethics in a Christian Context, p. 68.
5. Lehmann, Paul, Annie Kinkead Warfield Lectures, 1978-79, from Lecture Five.

REPLY TO THE "RESPONSE TO 'REPLY'"

By Paul Rack

I suppose the most important thing Robert Hermanson said in his comments was suggesting that the structure is not evil, but the people who manipulate it are. I would say just the opposite is the case. Growing up in a suburban church, I had ample opportunity to come in direct contact with a great many business and professional people. Many were truly concerned, sensitive, and intelligent Christians; they were wonderful human beings, frequently with beautiful families, sometimes even with solid, sharing marriages, and they gave much time and energy to the church. These same people, on the other five or six days of the week, were engaged, as a matter

course, in the same type of activity seen in the behavior of Exxon, General Electric, Union Carbide, and Amstar. I, frankly, have not the heart to blame the world's pain on these individuals.

Brother Robert's idea that people are the problem and not the system, I submit, has clouded his view of my essay to the extent that (and I understand he was not alone on campus) mistook the whole thing for an attack on President McCord! Not even I am so suicidal as to go slugging after a fortress such as Amherst College. I, McCord, and I apologize to my readers have misread me as doing so. Indeed I can sympathize with the frustrated reactions on the part of church leaders to a world which does witness to the Gospel more and more expensive, and, granted, even ambiguous. At the same time to bury ourselves in the insulation of a situation's supposed complexity serves only to cloud and blur the Gospel. Quoting the President of one of the nation's most important Protestant seminaries was only to underscore the prevalence of this attitude among the leadership of Mainline Christianity. I had no intention of fixing blame on Dr. McCord or the injustices in South Africa, or even the behavior of Princeton University.

I suppose that what I need to define now are two terms, System and Gospel, and there is precious little room for compromise. For Americans it has never been enough to simply ignore the evils of the modern world under the microscope of the media. We have benefited much and have too much to lose. All people that we have turned the world into a Concentration Camp and scoff. "Crazy idealistic radical." I must admit that the world looks even better shape when seen through rose-colored stained-glass of

Princeton.

When I say System I am referring to a world-view and value-structure which has pervaded most of the northern hemisphere during the Modern Age, that is since the death of the Renaissance. Some characteristics of this are: emphasizing quantity at the expense of quality, stressing analysis and forgetting synthesis, believing that a whole is the sum of its parts, a desire to possess rather than live with, material well-being taking priority over the spiritual, supposed objectivity being given more value than subjectivity, concentrating on knowable Truth and ignoring meaning, and a blind denial of the first two laws of thermodynamics. That, in brief, is The System. If it could be reduced to one word, this would be it: Sin.

But I suppose that needs unpacking too, what I mean by sin. Sin is the state of being cut off from God, life, meaning, the world, each other, and self. It happens when we try to make ourselves equal with God in our desire for knowledge. And this desire is, after the Fall, inherent in human nature. What else is Modern Age Disease, as described above, than the systematic institutionalization of what the Genesis account indicates is sin? "Toto, I don't think we're in Kansas anymore." If you don't think our world looks like this, then I submit you have not been in New Jersey long enough....

God's answer to all this was grace. In God's decision to live with us for about thirty-three years, as one of us, God demonstrated the truth that God has made reconciliation available to us. In effect God overrode our veto of life, showing us that we were again

united with God, each other, our world, and our selves. The world in which this is the case, God's Kingdom, becomes our responsibility through repentance, gratitude, and free obedience. The Gospel is simply the Good News that this is the case.

The responsibility of the church is to live its life as if this new world existed, because it does! If the church, as the Body of Christ, the Household of God, does not act as if the Kingdom is a reality, of whom should this be expected? Am I wrong to be more than mildly disappointed when it appears that Princeton Seminary is hardly less conciliatory to the Modern Age than any secular institution?

In Christ our identity as his Church is grounded in a reality that is the antithesis of the System. When the church and the System work together, somebody's getting fooled. One of the two is compromising its identity. This either/or is not yet understood by most people. The predominant view is that we can have corporate investments and do creative mission, that we can work for good and God within the System, and that, indeed, the System is amoral and is only as virtuous as the people who run it.

Okay, okay, so what it comes down to is whether the System really is the institutionalization of sin, whether it's really as bad as I think it is. I could recite a litany of statistics on the collapse of the environment and the nosedive in the quality of human-life in industrialized countries and their victims, but I have not the space or will for that here. And even if I did it would only cloud the point. This is the point: the destructive nature inherent in the System can only be seen through

the lens of the Gospel. Only when we realize what the world is in Christ, can we see how deficient it is in terms of penultimate, secular power. If we hold every attitude, every policy, and every value up to the light of Christ and God's Gospel, then the bankruptcy of the System will become quite apparent. Try it yourself. And get ready to be depressed.... Listening to our world in this way makes it quite obvious that all of creation is groaning like a woman in labor, as the Apostle noted. The present pressure and pain only become bearable when we understand them as the promise of new life.

In conclusion I will reply categorically to brother Robert's final paragraph. My enthusiasm is, as usual, much too bridled as it is. We are brothers, not comrades, an important difference. A world with more conflict than the present one is difficult for me to imagine. The structure is evil and it does the manipulating.

ADVENT AND THE APOCALYPSE

By R. L. Peterson

If the type of music written in any age says something about what we anticipate, then our day alternates between reruns and the brash, questing and dissonant. The tempo is fast--quickly changing from irenic somnolence to a repetitive throbbing call. Such oscillation is related to the apocalyptic way in which our generation views itself. Growing up in a cacophonous age, we have been taken up the slopes of Mount Pisgah only to be told that the vistas we were shown were those of Satan or an antichrist. Movies like

"Apocalypse Now" contrast with the technological splendor of "Star Wars." Rather than having been carried full of anticipation to the threshold of the Aquarian Age, the end of the 1970's are more enervating than exhilarating. K. Chesterton's quip at the close of the Edwardian era is more applicable today than ever before: "...each person is paddling his own canoe desperately in his own direction.... Arnold...to Athens; Newman...to Rome; Carlyle...to Scandinavia; Schopenhauer...to India; Nietzsche...to chaos.... Wherever that age was drifting, it was to the place where we are now. And where in the world are we?"

With the approach of Advent it is helpful to remember where we are and the hope to which we have been called--a hope quite different from this apocalyptic frenzy. We were strangers and wanderers--each one of us, in our historical and spiritual quest. Scripture reminds us that our fathers and mothers were like wandering Arameans until called by God, placed by his promises in a covenantal relationship and given a new dignity by the content of our hope. But this is not merely where we were; it is also where we are apart from God's promise. Apart from an acknowledgement of our lives as nothing outside of God's redemptive activity, all of our theology is intellectual triumphalism whether packaged by the purveyors of American evangelicalism, down-bagged by wholesalers of a renewed social gospel, or redefined as a calculus of world culture.

Recently I was struck again by the different conceptions of reality. This hope in God's promise gives us the ability to deal with the despair and apocalyptic tenor of our times, to refuse to grow up into that maturity to which we are called by Christ. Who wants to be a father or a mother in an age which doesn't

believe in fathers or mothers, for whom it is believed there are no valid parenting roles--unless such roles be taken on by the State? The autonomous, self-sufficient individual making his or her professionalized contribution to society has become the sine qua non for self-worth: our hope is in ourselves. We are condemned to anticipate our own futures.

Yet we vascillate like the age in which we live. For if every vocation has been shown to be culpable for its role in the passive or active furtherance of what Reinhold Niebuhr identified, so long ago now, as an immoral society, why should one go out to find a job except for the satisfaction of one's most immediate needs? We are living amidst the ruined visions of a history of kingdoms of God.

Such living without hope comes out in our most fundamental relationships. No one need tell us anymore how deeply sexual each of us is. I, for one, am convinced that the apocalyptic mentality of our times is reflected in even the most intimate ways in which we relate to each other. Rather than becoming a part of one's commitment to the future, to God's providential goodness, our sexuality is used apocalyptically, in ways which reflect the chaos of our confused time in history. Yet, whether we want to admit it or not, our lives in this or other areas are public events. Our inner impulses take on outer forms. Private, quiet despair becomes public despair infecting the entire community. Private hope becomes public hope. The social fabric reflects what each of us as individuals anticipate, that for which we hope.

Advent carries us with anticipation to that time of the year when we remember in a more focused way the incarnation of our Lord. As the events of our day force us to look with renewed scrutiny at the social structure and technique we have developed, let us do so but in a way which anchors us more firmly to our real hope. As those who work at a place which points back with evangelical witness to central reforming motifs in the fabric of Christian history, God's covenantal promises should form the bedrock and structure for our constructive efforts in life and thought. Our hope must once again become the structure of all of our relationships. Only in this way can we avoid being swept up in the apocalyptic tide of the times.

BREAKDOWN IN THE CHRISTIAN COMMUNITY

By Curtis Jones

It is not the intent of this article to demonstrate Jackie Hamilton's guilt or innocence. Such matters will ultimately be addressed through the appeals process. However, I am personally convinced she is innocent and will eventually be exonerated. But the stench of this entire ordeal will undoubtedly linger permanently in our subjective consciousness.

Many members of our community were shocked and disheartened after learning about Jackie's situation. However, what is equally disheartening, if not even more shocking, is the manner in which this entire situation was handled. The missing elements of care and compassion totally escape this case. Those responsible for filing the initial charges sought remedy in the context of secular law and not the Church.

Jackie has been found guilty of child abuse on the strength of testimony put forward by her own colleagues. They have testified that Jackie maliciously beat her child from December 1, 1978 through March 1979. Ironically, at no time during the said period in question did any of her accusers act out their Christian conscience and offer their possible assistance. Nor was there a genuine effort made to involve other non-governmental agencies. Strangely, no attempt was made to confront Jackie or her daughter to ascertain factual evidence that might validate their suspicions.

What concluded was a striking breakdown in our Christian message and community. The resulting situation represents a total abnegation of responsibility for being our brother's/sister's keeper

Offering Jackie and her daughter to the custody of the law is an explicit acknowledgement that such provisions for care and compassion do not exist in our community. This form of Christianity-by-proxy is not inter-changable with Christian involvement. In a community of love, we celebrate what is essential to all human beings-compassion, that great bridge that links all the concerns and sorrows of the world to whatever the world has to offer in the way of hope. The nature of our Christian concern does not allow us the comfort of distant, detached observation, nor vicarious, moral association. There is a fundamental distinction between being our brother's/sister's keeper and being our brother's/sister's jailer.

The manifestations of this response fit into either of two

categories: benign racism or total insensitivity. While this may in fact be a painful acknowledgement, the facts speak for themselves. Jackie was a black woman living in an isolated resident in a predominantly white community. The same students who testified they remained silent while Jackie allegedly abused her child, similarly remained silent while Jackie's husband beat and abused her. They remained silent while Jackie struggled through a painful divorce, and continued their silence as Jackie recovered from the death of her beloved mother. And when they decided to abandon their silence, they spoke out not in the name of love and compassion, but rather, in the name of persecution and punishment.

You determine for yourselves if it was racism or insensitivity. Whatever conclusion you arrive at, I am convinced the Christian healing process is not at work here!

EMBER SONG

leaves, their autumn splendor lost,
drifting from the trees,
these cold indifference to loss
golden glory turned to dross
flaunted in the breeze.

hills without their scarlet crowns
and desolate and cold
against the bleak November sky
they seem to every passerby
aged and dull and old.

in the fires' leaping glow
where there can be found
colors lost to leaf and flower
flaming hues of autumn's hour
springing from the ground.

* * * * *

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Editors and Senior Associates:

Robert Carlson, Gregory Hall,
George Cladis, Peter Sulyok.

THE CARPENTER'S APPRENTICESHIP

(Matthew 11:25-30)

I. Lecture

A master rasping,
A student sawing away,
Trimming Jesus down
to class
size.

II. On the Job

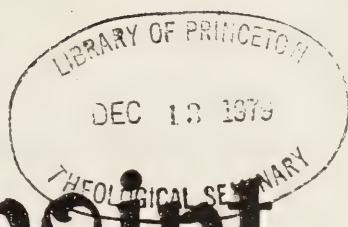
Worship: Exchanging cursory confessions
of the day's goodness.
Program: Improvising a two-person axe.
Stewardship: Mixing mortar with the hands.
Explication: Not perceiving the way up the ladder.
Dialogue: Bickering over who will push
and who will pull the cross-
cut saw.
Benediction: Leaving tools unclean for the coming day.

III. Private Tutorial

At his feet,
Hammering the closet hardwood flooring
with fists,
Knowing on it you have been mailed.

--Mr. Meredith A. Cargill
7 November 1979

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Viewpoint

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REVISED PROPOSAL FOR AN AFRO-AMERICAN STUDIES PROGRAM AT PTS DECEMBER 1979

Background and Preamble

On February 14, 1978, the Association of Black Seminarians (ABS) on behalf of the Afro-American students at Princeton Theological Seminary (PTS) submitted to Seminary officials a five page document entitled "Proposal for Black Studies." That document conveyed the view that for too long PTS had allowed her relationship with the Afro-American constituency to be marked by patterns of insensitivity, neglect and deception. Summarized in that document are a number of urgent matters, which if addressed by the Seminary, were thought to offer some hope among Afro-Americans that PTS could after all be a rich and quite meaningful context for a high quality theological education. Two remarkably modest recommendations were made by ABS in order to enable the Seminary to move in this direction. First, the document urged the Seminary to hire a full-time administrator who could serve as Coordinator of Black Studies. Secondly, it was recommended that this staff person devise a way by which Black Studies would be offered both as a general requirement for all M. Div. and M.A. students and as a series of electives.

Two years have now passed since the Seminary initiated the 1977 self-study out of which the "Black Studies Proposal" emerged. ABS can only express its dismay and increasing alarm over the fact that no decisive action has yet been taken by the administration and/or the faculty to implement the recommendations of the "Black

Studies Proposal." Worse yet, there seems to be a patent lack of vision and resolve on the part of the Seminary to move beyond rhetoric and move to improve a sad state of affairs which currently exists in the Seminary's relationship with her black constituency--actual and potential.

During this interim period of inaction on the "Black Studies Proposal" at PTS, on-going discussions have been taking place in the ABS as well as in the Seminary's Black Studies Committee. As a result both groups now seem to recognize that the issue of the Seminary's posture vis-a-vis Afro-Americans is far more complex than envisioned earlier. To illustrate this, the observation can be made that few members of Board of Trustees or Faculty seems to think that "Black Studies" represents a significant area of scholarly investigation, much less a field to which all degree students should have some minimal formal exposure. The problem is much larger than PTS, since "Black Studies" is neither stipulated as an important area by the Association of Theological School and all
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- UPDATE

SOME THEOLOGICAL REFLECTIONS OF A
FORMER SOCIAL WORKER

By Anne Hays Egan

There has been a great deal of talk recently about Jackie Carr Hamilton. Most of the discussion has centered around some type of analysis of the reporting of suspected child abuse to the Department of Youth and Family Services. Generally, the comments fall into the following five areas: (1) the nature of abuse, (2) the function of the Department of Youth and Family Services, (3) the actions taken by seminary staff, (4) the problem of overt and covert racial prejudice and (5) the breakdown of community.

Although I feel that most of us feel remorse and a desire to both re-examine and improve community, I also feel that there is a disproportionate amount of blaming and consequent polarization within the community. Some people seem to be accusing others very harshly and "assigning" motives and realities to these other people that can be known by them alone--and not the accusers. In a word, people are judging each other too easily. Also, there seems to be some naivete about the nature of domestic violence.

Comments about "nice" people not abusing children bothers me. Too frequently, seminarians have expressed some type of surprise that someone they considered to be nice may have abused her child. I am not trying to make a judgement about whether or not Ms. Hamilton abused her child; I am, however, "judging" the naivete expressed by many students regarding the nature of abuse itself.

Nice people do abuse their children. Statistics show that

child abuse is one phenomenon which is "rigorously democratic." It crosses lines of race, ethnic group, economic position, religion, etc. Child abuse is found in the ghetto and the mansion, in Church families and in the families of the unchurched.

A belief that "nice" people do not abuse is not only mistaken (i.e. --not supported by evidence), it is also dangerous. Usually, the idea that "nice" people don't abuse and that abusers are "bad" comes from a "bootstrap philosophy," a belief that one can change behavior, pull oneself up by a deep faith, right attitude, strong will and/or support from others. These things are all very important but they are not sufficient to deal adequately with the problem of domestic violence.

If a person has developed abusive ways of coping with problems and stresses, they often have a long history of similar coping patterns in their family. Many times the abusing person was abused as a child. These patterns of behavior do not mean that someone is bad. The person has a difficulty in coping with specific types of stresses and the problem must be treated by a professional. Such a pattern of reacting will not usually change without professional help--even if there is a deep faith and a strong will and a loving community supporting the person.

The Department of Youth and Family Services is an organization which is set up to minister to these types of problems. I deliberately use the term "minister" because the agency is sometimes portrayed as a type of police arm, as a part of a large government bureaucracy which grinds up a family in the process of its red tape. DYFS is primarily a protective service.

Those on the social casework staff of DYFS often see their roles as ministerial. They try to provide confidential counselling for those who suspect that a neighbor or friend suffers a problem with abuse. They make home visits and talk with families who have been reported as possibly abusive. They provide counselling to families and assess whether or not a family appears to be abusive. Usually, caseworkers in DYFS work closely with families, physicians and other social welfare agencies. DYFS works with the court and with foster care agencies regarding matters of sentencing, long term family counselling and placement of a child when the court feels that (on the basis of professional opinions) the child must no longer remain in the home. In most states, school counselors and other social casework and counselling professionals are required by law to report cases of suspected abuse to the appropriate protective services agency. Laws differ from state to state as to specificity and areas of exemption.

Our system of protective services certainly has its drawbacks, as do all institutions in the social welfare system. Size of staff, funding problems, level of expertise of the casework and administrative staff and size of caseload all effect the functioning of the agency. Even with its possible drawbacks, DYFS cannot be dismissed lightly as some sort of old policing agency or bureaucratic behemoth. Also, the reporting of suspected case of child abuse cannot be dismissed in a cavalier fashion. Someone who calls a protective services caseworker usually does so with reluctance, fear and doubt. Reporting a case of suspected child abuse

does not mean that one is claiming that the party in question is definitely abusing a child--it means rather that there may be abuse. We should not conceptualize those who call protective services as treasonous people or "finks."

I would like to move from a discussion of the social welfare system in the community at large to the parallel system in our own, seminary community. The discussion of the involvement of seminary staff has been an exercise of the greatest speculative proportions. Nobody can know for certain just how involved any of the staff were with any or all of the parties in question. Being a counselor requires many things; the principles of empathy, trust and confidentiality are all central to the professional counselor. Ministers function as counselors; people share their problems with us and we develop both formal and informal counseling relationships.

There are many ordained ministers on the seminary staff who have counselled with students. It is always unethical to disclose anything about the nature of a particular counselling relationship simply to vindicate oneself to a group who criticizes. We certainly do not expect ministers to violate confidences for the purpose of self-preservation. Therefore, silence cannot be interpreted; we cannot know what was really done and we should not ask staff we suspect were involved, as asking presumes a lack of respect for the importance of confidentiality.

There has been so much talk about the reporting of this alleged case of child abuse as

basically racist. Also, the lack of community has been discussed both as a racial issue and as a problem of individualization. On one hand, there seems to be a tendency toward reductionism--some want to reduce the issue to racism alone and, I fear, neglect to deal with the issue in all of its complexities and uncertainties. On the other hand, others want to discount the voices of those calling out for us to look for the racism and lack of love within ourselves. Some discount the issue of racism as non-existent, as something we conquered somewhere between Martin Luther King and Jesse Jackson. But, racism is still very much with us--as unemployment statistics demonstrate.

I feel that we need to look critically at ourselves and at our particular ways of being racist. Those of us who are white need to be particularly sensitive to the fact that we may be excluding or discriminating those different from ourselves. It hurts us to think that we still may be racists--in whatever ways. However, we should not be too quick to call everything racism and racism alone.

Hopefully, all of us can try to be a bit more sensitive about our lives. Are we listening to others? Are we living the Gospel to the best of our ability? Are we participating in games of "innies" and "outies," of "I'm OK" but the other guy sure is stupid?

I believe that community is enhanced by this sort of self-reflection. As we try to be our best, most authentic selves for others, our bonds will grow. As we are able to acknowledge our

mistakes, our finitude (i.e. sin), our ability to ask for and receive forgiveness will grow; in this growing, we will be able to treat each other more liberally, more by the Golden Rule. Naturally, this striving is a process and not any utopian reality which is achievable.

A theology for dealing with abuse would need to include an understanding of the psychology of abuse, the nature of the social welfare system, the social, cultural factors in society which affect abuse, a commitment to a developing community of faith which can and should bind each other's wounds and a working doctrine of sin and grace.

FOOD, GLORIOUS FOOD

By Kathleen R. Willms

One of the benefits of working in the cafeteria and dish pit is that, aside from financial gain, a person gets to observe other persons and their habits. I am not referring to another's eating habits, etc. What I am referring to is perhaps a little less apparent to those who have never worked the serving line or scraped dishes. In the wake of the ongoing hunger crisis, which recently has become au courant in the media, some observations are in order.

When one thinks of the sobering fact that, day after day, millions of people never have food pass through their lips, it seems particularly selfish of people who come through the serving line to raise a fuss about certain things. My particular candidate for most frequently repeated phrase goes something like this: "Don't let the vegetables

touch the meat, potatoes, etc." Certainly this remnant of childhood fussiness belongs in a high chair. Aside from being paranoid about one portion of food touching another (it's all going to the same place, after all) the second example of fussiness is another favorite: "Make sure you drain all the water off from the vegetables." Aside from the fact that we use special spoons for this purpose and do manage to get most of the water off, there's also the fact that draining off the water also means saying goodbye to most of the vitamins and minerals in the food. The issue, it seems to me, is that a little though will go a long way. If we think about our bounty as compared to others' starvation, does it really matter if one pea touches your mashed potatoes, or if there is a little water on your plate from the vegetables? Some people would kill for the things we take for granted, and many more are dying for want of them.

Moving on to the dish pit, one sees different things. What strikes me, meal after meal, is the amount of waste that gets dumped into the garbage pail. Some of us on the dish crew try to salvage certain things that are left to be thrown away, such as whole pieces of fruit, chopended tea bags and boxes of cereal, wrapped sandwiches, coffee creamers and anything else that can be saved safely. However, entire portions of cooked food are only picked at, while many times people take only a bite out of a piece of toast and leave the rest. I realize that it is difficult at times to ascertain how much food you will feel like, yet a little care can help all of us to cut down on waste. It was truly heartening to see two people put back yogurt they didn't want last week, instead of leaving it on

trays to be thrown out. You can also cut down on waste by telling the servers, whenever possible, how much to give you. Things like roast beef can't be separated into smaller portions, but it is up to you how much potatoes or vegetables we serve you. If it is too much, tell us. If all of us are a little more conscious of these matters, hopefully we will see some improvement in our own awareness of the hunger problem. The Hunger Task Force has excellent programs and is also a source of information. As Christians, we cannot turn our backs on the hunger problem. We must realize that the problem touches all of us in some way. Let us be thankful to the Lord for providing for our needs. Let us also, in his name, set about making provision for those who would rejoice if they were able to eat the contents of our garbage cans.

~~CONFIDENTIAL - NOT FOR PUBLICATION~~

On November 30, Catherine Grier, Mark Carlson, Mark Thomas, Curtis Jones, Laurie Fergosen and Charles Amjad-Ali had a meeting with members of the Board of Trustees. They presented the following positions at that meeting.

Afro-American Studies: We solemnly believe that authentic theological education for Afro-American students should be inclusive of the unique historical, theological nature and significance of the black religious experience. We understand and realize that the destinies of all people regardless of race (since we are all part of God's creation and members of the family of God through Jesus Christ) and because of race (through our collective history), are inextricably intertwined. We further hold that

an authentic theological education should not compromise the principles and challenges of the pluralistic diversity which many Afro-Americans will ultimately confront in their ministry.

To assure preparation for the above challenges, we feel the following are essential:

- (1) The appointment of black person with senior faculty in one of the major academic disciplines (biblical, theology, or history)
- (2) The appointment of an administrative person whose pri-reponsibility will be the recruitment of black students.

Corporate Investment Guidelines: In continuing last year's discussions, we would like, first, to thank the Trustees for their responsiveness in voting proxies and sending a Trustee to the INA meeting. We also wish to thank you for your willingness to review your own investment guidelines and to accept others' suggestions. As you may know, since our last meeting, the International students, by near unanimous decision, publically called for divestment of South African-related stocks, as did 75% of the largest student voting turnout ever. Regrettably, the senior class was forced to make a hard decision. We sincerely seek a resolution to this issue and feel that the guidelines are key. In reconsidering the guidelines, we would appreciate the consideration of the students' proposal, but more importantly we hope that you would respect the UPCUSA's request of 1971: "The 183rd General Assembly (1971) requests all judicatories and church-related institutions investing church funds to establish criteria and guidelines, consistent with

those adopted herein, for use in making their investment decisions." Adoption of the Church's guidelines is important to students and could lead to the resolution which all of us seek.

Trustee-Student Relations: We are encouraged by the steps which the Trustees have taken towards openness and responsiveness with students this past year. We would like to ensure and further this positive relation. Several levels are available: students have in the past and would like to continue an informal tea social with the Trustees at a time convenient to them; regularization of these Trustee-Student meetings three times a year would also put the relation on definitely solid ground. Of course, a student trustee of some form would also be acceptable. We feel that a positive, stable relation between the Trustees and students is not only in the best interests of all involved, but also in harmony with our common relation in the Body of Christ.

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The following report was presented by students to the Council of Theological Seminaries. Princeton's representative was Jim Logan.

STUDENT REPRESENTATIVE'S REPORT TO C.T.S.

EVALUATION

We are concerned about what happens to us academically. We feel evaluating class material and educational techniques of instructors would enable courses to more responsibly meet current needs.

INTEGRATING SEMINARY EDUCATION

We affirm the seminaries as institutions attempting to stimulate intellectual processes and discussions, and to offer practical considerations and experience in preparation for ministry. Yet, frequently a gap exists between the academic and practical aspects of seminary education. We feel there is a need to integrate the academics of the classroom setting with the practical aspects of pastoral ministry. Therefore, in the more theoretical classes, such as those in the areas of theology, biblical studies, and church history, we urge that professors keep alive the issue of the application of the theoretical content to ministry.

INTERNATIONAL STUDENTS

The seminaries, administration, faculty, and students should make a concerted effort to help international students have beneficial and enjoyable stays in this country. (Unfortunately, their experiences are often tinged with extremely negative aspects.) SUGGESTED IDEAS: tailored programs for individual needs; host families and churches; sight-seeing trips; encouraging input from the students in worship, etc.; support groups which include American and International students; possibilities of employment for houses.

SPIRITUALITY

Many students are concerned that they have come to seminary in response to the inward persuasion. God's presence does not always take place. They would like to deepen their own personal devotional life as well as find tools for helping those to whom they minister.

We find that often this process

is informal. A student may choose courses or small groups to develop spiritual disciplines but these are not structured or mandatory. We raise the question of whether or not we are studying Jesus Christ in the abstract and forgetting his real presence in our lives.

When there are crises in the lives of members of the community, support may not be forthcoming from the student body.

This is a very sensitive and delicate area. We need to care for souls but we don't want to be legalists. Perhaps a spiritual director type relationship needs to be established where students could practice personal disciplines.

A spiritual director might be able (1) to lead workshops for prospective spiritual directors, perhaps among peers; (2) establish relationships with students and (3) teach a course on spiritual formation. A sense of dialogue or mutual responsibility would be essential to such a course, and indeed for any spiritual director relationship.

STUDENTS AT NON-UPC SEMINARIES

Because we are concerned that those Presbyterian students who attend non-Presbyterian seminaries be allowed to participate in the governmental system of our church; we suggest that representatives from those seminaries be encouraged to attend G.A. as delegates. However, this is not to decrease the number of delegates from Presbyterian seminaries (to which we are opposed) but rather to increase the total members by creating space for some members-at-large. In addition, we would like to see some students from the non-Presbyterian seminaries become cor-

responding members to C.T.S.

MOTION: We wish to propose that all seven Presbyterian seminaries designate Monday, November 19, 1979 as a day of fasting and prayer for our Cambodian brothers and sisters in God's family who are starving. We request that money saved for food that day be donated to hunger relief and/or that a special collection be taken and forwarded to Mission Treasury Service 475 Riverside Dr. earmarked for Camodian Hunger Relief.

MEETING DATES

Concern has been raised by several groups regarding the meeting dates for C.T.S. We are aware of budgeting and other needs. At the same time, holding this meeting during the time of the Standard Ordination exams excludes seniors from participating in C.T.S. This, in turn, excludes any possibility of continuity among students should a student not be a middler in his/her first year on the Council. In addition, the meeting time creates hardships for faculty who are called upon to help administer the exams. Consequently, we move that all future meetings of the C.T.S. not occur during the week of the Standard Ordination exams.

Regarding the issue of continuity of students on C.T.S., we further recommend that a student may not be a senior at the time of his/her first appointment nor may s/he be a member if s/he knows s/he will not be a student in residence the following year.

ORDINATION EXAMS

We are concerned about the cultural nature and bias of the ordination exams in that they do not

take into consideration the various ethnic backgrounds as they reflect the more narrow perspective of those who make up the exams.

Once again this calls for the church to recognize the pluralism of the church and use a creative and visionary approach in the administering of these exams. This calls not only for the committee to be receptive to the candidate but also to consider the context to which s/he is called.

Candidates committees should be made aware of this cultural bias

If for cultural reasons the standard ordination exams are not responsibly measuring said candidates competency for ministry, the committee needs to waive that requirement for said student and offer alternative testing of competency through another means. Here again the committee is required to have vision and be creative in its approach.

MINORITY RECRUITMENT (Students, Faculty, Staff)

We acknowledge that we are members of a pluralistic church; pluralistic in the sense that we cross all racial-ethnic lines. Yet, we see only small effort on the part of the seminaries, and the church in particular to address itself to the problems and the experiences of the racial-ethnic minority groups.

While most minority groups are increasing in numbers, there is already a shortage of personnel to minister to them, and the problem will be compounded in the near future. When the particular experiences and richness of the different cultures in our pluralistic society are not shared, the whole church suffers

from this lack of exposure to a variety of ways of presenting and understanding the Gospel. The racial-ethnic students' needs are not met and there appears to be no attempt to meet those needs. As a result the holistic spiritual formation of all students is neglected.

The church is in a position to affirm and totally commit itself to addressing this need. We request that seminaries proceed with all haste to filling vacant positions on staff and faculty with minority personnel, and to address themselves to the particular needs of the students, to be creative in their approach to the problem; and to take immediate responsibility for instituting international minority student recruitment programs. We urge the council to take a firm stand on this issue.

CLERGY SPOUSES

Studies have been done validating the fact that clergy spouses are a group with great concerns, problems; needs, and pain which is not being addressed by the church. We recommend seminaries work with spouses while at seminary to begin to alleviate some of these problems.

CANDIDACY PROCESS

We are concerned about the lack of candidate's rights and responsibilities in the candidacy process as defined in the Book of Order. We feel there are a variety of questions which need to be addressed.

When the system is not working for the candidate, who is the candidate's advocate?

When the candidate does not agree with a decision what is the

appeal process?

Because candidate's fellow students and seminary professors are very instrumental in their care and nurturing, is there a way they could be more involved with the candidacy process?

We feel that there need to be more definitive guidelines set forth for the candidate's care committee in the Book of Order. Section 48.03 says that the candidate's care committee should concern itself with the "care" and "oversight" of a candidate. It has been a concern that the oversight of the candidate has been misconstrued to mean overlooking the candidate during this developmental period. It is our suggestion that the Book of Order include criteria to inform the candidate's committee and candidates how to establish a nurturing type of relationship for preparation for the professional ministry.

In regards to this point we raise the question of how care and nurturing relationships are defined. We feel there should be a common definition of these terms set forth in the Book of Order. This would do much to alleviate some of the ambiguities between different presbyteries and candidate's care committees concerning what the care of the candidate involves.

The process for transfer lacks much. It has no safeguard to insure that the candidate will indeed be transferred rather than dropped from care. It has no process to involve the receiving session in the candidacy process. It is so vague it is highly probable the two Presbyteries involved will not agree on the process. An overture needs to be drafted outlining the transfer procedure so it is in line with other

transfer procedures in the Book of order such as church membership or clergy membership in Presbyteries.

Rights and responsibilities of the candidate, the session, the committee, and the Presbytery are often abused with one assuming the rights and responsibilities of the other. The problems are many.

We recommend a candidate's newsletter for and by candidates be developed to uplift the concerns of the candidates, suggest ways to work in the system as it is and suggest ways to change the system to protect the candidate's right.

A REVISED PROPOSAL (cont. from P. 1)

too often takes on pejorative connotations in American higher education generally. What is called for now is dramatic leadership on the part of a leading theological center. The greater complexity of the problem requires a concomitant substantial and comprehensive response. The ABS envisions this as a creative challenge for PTS as a major institution of higher education and the church.

Therefore, it becomes appropriate for the ABS to revise the "Black Studies Proposal" and here submit in its stead a proposal for an "Afro-American Studies Program." We contend that the Afro-American presence at PTA, although miniscule numerically (3%), symbolizes a larger potential constituency for the Seminary and furthermore, mirrors in different ways aspects of the struggle for liberation in which other Third World (International) students and women are engaged.

II. The Profile of the Afro-American Presence at PTS

A. Trustees, Alumni and Faculty 1979-80 Academic Year

(Cont. p. 11)

The lack of pluralism poses a particular problem causing suffering which must be addressed. Not only will we benefit from a more diversified presence but we are positive that the rest of the community will profit as well. It is extremely unhealthy and unnatural to exist within a sterile community which in important ways excludes major concerns of one's ethnic group. This situation is just as unrealistic as it is contrary to our mutual Christian witness.

There are several ways in which we can move to solve the existing problems. Clearly something must be done about the obvious voids and deficiencies which already exist within the Seminary. First, there are only two Blacks on the Board of Trustees. We are proud and happy about their presence, yet two active members among a board of forty is hardly adequate. Secondly, only two out of forty-four full-time faculty members are Black, of which only one is tenured. We are not satisfied, and neither, we feel, should the administration be satisfied. We feel an urgent need to have an Afro-American member in every department. Without a doubt, there should be more than one tenured Afro-American on the faculty. Visiting lecturers are fine, but they in no way fill the void left by the absence of full-time faculty. Third, there are no administrative offices held by Blacks. Again, we find the existing situation highly inadequate.

III. Recommendations

A. We call for the appointment of a black person (male/female) with senior faculty tenured status in one of the basic academic disciplines (Biblical Studies, Theology or History.)

B. We call for an administrative

(Cont. P. 11)

REVISED PROPOSAL (Cont. from p. 10)

	<u>Afro-American</u>	<u>Hispanics</u>	<u>Asian</u>	<u>White</u>
Trustees	2	1	0	43
Administrators	0	0	0	35
Full-time Faculty (tenured)	1	0	0	20
Full-time Faculty (not tenured)	1	0	0	15
Visiting Lecturers	3	0	0	9
Teaching Fellows	0	0	0	16
Teaching Assistants	0	0	0	9
	<u>7</u>	<u>1</u>	<u>0</u>	<u>147</u>

B. Students by Degree Programs

	<u>Afro-American</u>	<u>Other Minorities</u>	<u>International</u>	<u>White</u>
Ph.D.	0	1	15	71
Th.M.	0	0	20	46
M.A.	0	1	4	37
M.Div.	22	1	10	476
D.Min.	2	1	7	115
	<u>24</u>	<u>4</u>	<u>56</u>	<u>745</u>

REVISED PROPOSAL (cont. from p. 10 column two)

appointment of a black person whose primary responsibility would be recruitment of black and other ethnic minorities.

- C. We call for the appointment of at least one black faculty member in every academic discipline.
- D. We call for additional course offerings which focus on the Afro-American religion, history, thought and experience.
- E. We call for the establishing of a course in Afro-American religious history and thought as a requirement for graduation (for all students.)
- F. We call for Afro-American representation among teaching fellows and assistants.
- G. We call for a Seminary sponsored assembly of Afro-American Alumnae and Alumni in 1981.

Summary and Challenge

We solemnly hold and believe the integrity of a theological education Afro-American students should not

be at the expense of their cultural heritage. We consider as vital the broad recognition of the richness of our unique ethnic background. The credibility of theological education for students who are members of historically oppressed communities must be determined by the discipline of academic integrity and guided by the objective conditions of the world encounters. Therefore, the criteria for determining the relevance of theological education must be continually examined in light of the ability of an institution to train and prepare adequately students for real-life situations. Undoubtedly, the shape, focus and scope of all aspects of the educational curriculum require that it be anchored in the experiences, and hopes of a people called by the Gospel to liberation.

Our tradition repeatedly admonishes us to stand fast in the liberty that Jesus' Resurrection has granted us, but we are constantly reminded that the reality of our educational preparation at PTS leaves much to be desired and even more be achieved. The issues we raise here may seem to be immensely complex and possibly provocative to some but we offer this revised proposal as a

creative opportunity for renewed witness and mission on the part of PTS. The document sets forth recommendations which in our collective opinion are not only within the capabilities of PTS as a leading theological institution to implement--but ideally could help PTS become a striking paradigm for theological education and reflection in a truly authentic pluralistic context.

Update

The results of Student Governments' questionnaire on the issue of human sexuality have been collated. Just a fraction more than 10% of the questionnaires were returned. Student Government was told to drop the issue by 12% of the respondents. The rest of the respondents suggested the course. They supported the course for different reasons. Then were two thrusts that seemed to be important. 10% supported the course for the reason that the course would be valuable to the ministry. Another 18% seemed to be concerned with having the sexuality of the students "cleaned up."

There are two results from these findings. The first is that this spring there will be a seminar on human sexuality. This seminar will be sponsored by Student Government, the Women's Center and the Administration. The second result is that the Practical Theology and Ethics Student Faculty Committees are discussing the possibility of a course in human sexuality.

Viewpoint- is an informal journal of frank and creative discussion, published by students of Princeton Theological Seminary. Essays, poetry, stories, commentary, and graphics are welcome--though the editor reserves the right not to publish certain contributions. The opinions expressed in Viewpoint are simply

those of its contributors and do not necessarily reflect the official position of the Seminary or of the editorial staff. Issues are published every two weeks with articles submitted by Monday of the week before publication. It is best to photostat copies of any material submitted as it tends to get marked up in the process of editing. The Viewpoint box is in the administrative building. Suggestions, contributions, or mere interest may be directed to the Viewpoint box.

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